

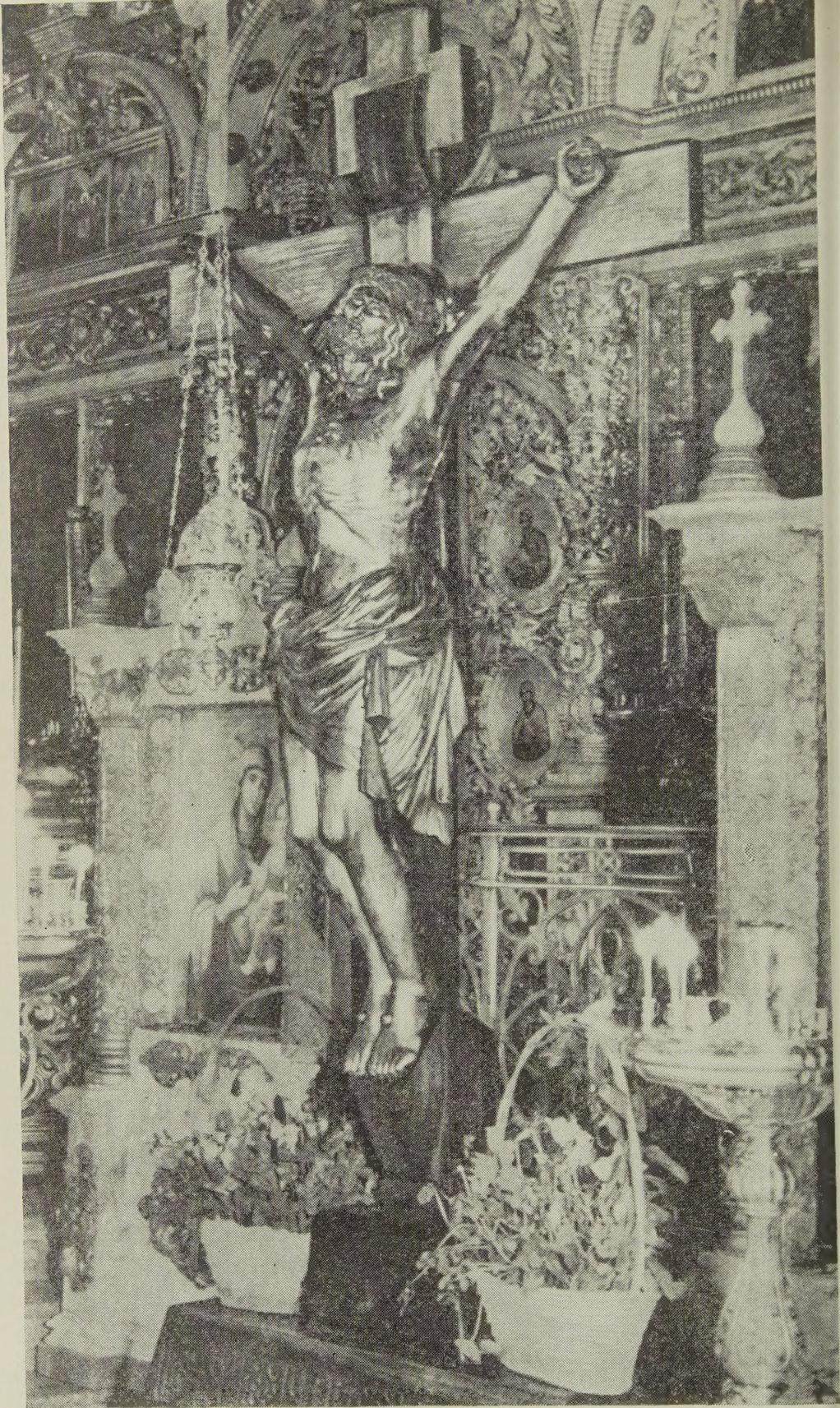
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# THE JOURNAL OF THE MOSCOW PATRIARCHATE





ANTIPHON 15, TONE 6:

*Thy Cross, O Lord, is life and resurrection for Thy people. Placing our hope in it, we sing to Thee, our God Crucified: have mercy upon us*



# THE JOURNAL OF THE MOSCOW PATRIARCHATE

## ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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**of the Moscow Patriarchate**



# **PATRIARCHAL MESSAGE**

## **to the Theological Schools of Leningrad on the Occasion of the Patronal Feast of Their Church and the Thirtieth Anniversary of Their Revival**

My heartfelt greetings to His Eminence, Metropolitan Nikodim, to the rector of the academy, the Right Reverend Bishop Kirill, the teaching faculty, students and staff members of the Leningrad Theological Academy and Seminary, on the occasion of the Feast of St. John the Divine, the patron saint of the Leningrad theological schools and their church; I also congratulate you all on the 30th anniversary of the resumption of theological training in Leningrad.

I have charged His Eminence Metropolitan Aleksiy, Chairman of the Education Committee of the Holy Synod, to convey my best wishes to the participants in the anniversary assembly of the academy and seminary, and also to join with you in rendering thanks to the "Founder of Theology and the First among Preachers," St. John the Divine, for his grace-endowing patronage and help in the labours and accomplishments of your academy and seminary brotherhood, which in the thirty years of its activity has provided our Church with a multitude of bishops and priests and active members devoted to their Church and country who are applying all their strength, knowledge and ability in various areas of ecclesiastical and social life.

One can judge the scope and meaning of the activities of the professors and instructors working at the Leningrad theological schools by the positive results of the well organized pedagogical process, the theological research being carried out by the faculty and student body of the academy, and also by the active participation of its members in the ecumenical and peace movements. A number of them participate in the work of the Department of External

Church Relations of the Moscow Patriarchate and are making a weighty contribution to the international activities of our Church. Students and teachers take part in ecumenical Orthodox and interconfessional conferences and discussions and work within the governing organs of the World Council of Churches, the Conference of European Churches and the Christian Peace Conference; they participate in dialogues with the Ancient Oriental, Anglican and Old-Catholic Churches, and give reports at conferences and meetings with representatives of various Christian movements.

Students from other Orthodox Sister Churches and the Ancient Oriental Churches receive theological education at the Leningrad Theological Academy, and frequent visits to the academy by representatives of various Christian denominations and discussions with them make the academy an important ecumenical centre.

The basic tasks of the Leningrad theological schools are to help Russian theology achieve greater depth and to prepare well-educated, dedicated, zealous pastors of Christ's Church and active members ready to work in Christ's vineyard, exemplary patriots and citizens of our great land, stalwart champions of peace, friendship and cooperation among nations and peoples.

In view of this useful and multifaceted activity, we have deemed it fitting to confer the Order of St. Vladimir, First Class, on the Leningrad Theological Academy and Seminary.

Congratulating the administrative faculty and student body of this garden of spiritual enlightenment on the receipt of this high award, I invoke God's blessing upon its further labours.

**+PIMEN, Patriarch of Moscow and All Russia**

October 9, 1976  
Moscow



## To Aleksei Nikolaevich Kosygin, Chairman of the USSR Council of Ministers

Most Esteemed Aleksei Nikolaevich, On behalf of the Holy Synod, the episcopate, priests and faithful of the Russian Orthodox Church, allow me to convey heartfelt congratulations on the forthcoming new year. On the threshold of the new year of 1977, permit me to wish you, and the Government of the USSR which you head, a year of great and unclouded accomplishments and failing success, for the good of our dear Motherland and the Soviet people, for the establishment of lasting peace and security on the European continent and throughout the world and the further development of cooperation and mutual understanding among the states and peoples of this earth. We believe that the forthcoming new year will be a year of peace and great prosperity for our dear Motherland, a year which will see the consolidation of the peace-loving forces of our planet in common noble activity for the strengthening of peace. Permit me to

assure you, most esteemed Aleksei Nikolaevich, that the Russian Orthodox Church, both in word and in deed, will unfailingly cooperate in the effort to consolidate peace, security and cooperation among nations.

We are actively preparing for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, to be held in Moscow in June of this coming year. We firmly hope that it will serve as an impetus for the activation and consolidation of the world's religious leaders in resolving a fundamental and most critical problem: achieving just and lasting international peace.

Allow me personally, most esteemed Aleksei Nikolaevich, to wish you good health and great success in your crucial role as the head of government of our great land.

With profound respect,

+ **PIMEN**, Patriarch of Moscow and All Russia

December 30, 1976

## The Russian Orthodox Church Delegation on a Visit to Cyprus

A delegation of the Russian Orthodox Church visited Cyprus from December 19 to 27, 1976, at the invitation of His Beatitude Archbishop Makarios of Cyprus. The delegation included: Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, protodeacon Vyacheslav Chernyshev of the episcopal cathedral in Tula, and N. Skobei, a staff member of the Department of External Church Relations.

On December 20, His Beatitude Archbishop Makarios and Metropolitan Yuvenaliy attended the Christmas concert given by the pupils of the Pan-Cyprus School at the National Theatre in Nicosia.

On December 21, Metropolitan Yuve-

naliy with those accompanying him was received by His Beatitude Archbishop Makarios at his residence.

During his stay in Cyprus, Metropolitan Yuvenaliy visited all the hierarchs of the Church of Cyprus and had brotherly communion with them. He received cordial attention and hospitality in Paphos from Metropolitan Chrysostomos of Paphos; in Larnaka from Metropolitan Chrysostomos of Citium, in Leucosia from Metropolitan Gregorios of Kyrenia, in Limassol from Metropolitan Chrysanthos of Limassol, in Eurichon from Metropolitan Chrysanthos of Morphou (where he is staying temporarily). Metropolitan Yuvenaliy also had brotherly communion with Chorepiscopus Barnabas of Salamis. Furthermore the delegation visited the stauropegion mo-



nasteries of Kykkos, Machaerus, and St. Neophyte; the monasteries of Troditissa and Chrysoroyatissa; the convents of St. Heraclidis and St. Georges of Alamance, everywhere warm and hearty hospitality was accorded them.

On December 25, the Feast of the Nativity of Christ (The Orthodox Church of Cyprus celebrates the feasts according to the Gregorian Calendar) His Beatitude Archbishop Makarios of Cyprus and Metropolitan Yuvenaliy concelebrated Divine Liturgy in the Cathedral of St. John the Divine in Leucosia.

On the second day of Christmas, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of St. Demetrius of Thessalonica in Leucosia.

On December 26, His Beatitude Archbishop Makarios of Cyprus gave a luncheon in honour of Metropolitan Yuvenaliy. His Excellency S. T. Astavin, USSR Ambassador to the Republic of Cyprus, attended the luncheon. On the same day Ambassador Astavin gave a dinner in honour of Metropolitan Yuvenaliy. The dinner was attended by the representatives of the Cyprus Archdiocese and of the "Cyprus-USSR" Friendship Society.

His Beatitude Archbishop Makarios conveyed through Metropolitan Yuvenaliy an invitation to His Holiness Patriarch Pimen of Moscow and All Russia to pay a fraternal visit to the Orthodox Church of Cyprus in the spring of 1977.

On December 27, Metropolitan Yuvenaliy and his party left for their homeland. Among those who met them at the Sheremetyevo Airport in Moscow was H. E. Demos Hajimiltis, Ambassador of the Republic of Cyprus to the USSR.

## U K A S E

### of His Holiness Patriarch PIMEN

We have found it meet to confer on Metropolitan **Serafim** of Krutitsy and Kolomna the right to wear two panagias for his services to the Church and his labours in administering the Moscow Diocese.

+**PIMEN**, Patriarch of Moscow and All Russia

January 20, 1977

## Patriarch Pimen's Departure for India

On January 23, 1977, a delegation of the Russian Orthodox Church departed for India at the invitation of His Holiness Baselius Mar Thoma Mathews I, Patriarch-Catholicos of the East and Metropolitan of Malankara, Primate of the Orthodox Syrian Church, the Catholicosate of the East. The delegation included: His Holiness Patriarch Pimen of Moscow and All Russia (head of the delegation), Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Melkhisedek of Penza and Saransk, Archpriest Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen of Moscow and All Russia, Hieromonk Antoniy Kuznetsov, Protodeacon Vladimir Nazarkin and M. L. Voskresenskiy, an interpreter from the Department of External Church Relations.

## CHRONICLE

On November 16, 1976, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, gave a dinner in honour of the Executive Secretary of the Commission of Churches on International Affairs (CCIA) within the World Council of Churches, Dr. Dwain Eggen and Mrs. Eggen who were in Moscow on their way to Geneva. The dinner was attended by A. S. Buyevsky, Vice-Chairman of the CCIA, L. V. Shcherbakov, Deputy Head of the International Department of the Council for Religious Affairs of the USSR Council of Ministers, G. M. Lokshin, Secretary of the Soviet People's Committee, and D. V. Attamali, a senior member of the committee.

On November 16, 1976, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, received H. E. Demos Hadjimiltis, Ambassador of Cyprus to the Soviet Union, at the DECR offices.

H. E. Jaakko Hallama, Ambassador of Finland to the Soviet Union, gave a reception on December 6, 1976, on the occasion of his country's national holiday, Independence Day. Bishop of Zaraty, Deputy Head of the Department of External Church Relations and A. S. Buyevsky, Secretary of the DECR, attended the reception on behalf of the Russian Orthodox Church.

On December 7, 1976, Archpriest Nikolai Gundyayev, Deputy Head of the Department of External Church Relations, and A. S. Buyevsky, Secretary of the DECR, received Peter S. Chubik, a member of the National Executive



Committee of the Kenyan-African National Union, and Maru Natalie Imatiu, Chairman of the District Council.

On December 10, 1976, His Excellency Leopoldo Bravo, Ambassador of the Republic of Argentina to the Soviet Union, gave a dinner at the embassy. Among those invited was Archpriest Prof. Nikolai Gundyayev, Deputy Head of the Department of External Church Relations.

On December 16, 1976, Archpriest Prof. Nikolai Gundyayev, Deputy Head of the Department of External Church Relations, received Oberkirchenrat Klaus Kremkau, an official of the External Relations Department of the Evangelical-Lutheran Church in Germany (FRG).

On December 17, His Excellency Ulrich Sahm, Ambassador to the Federal Republic of Germany to the USSR, gave a luncheon in honour of Oberkirchenrat Klaus Kremkau. Among the guests were Archpriest Prof. Nikolai Gundyayev and G. N. Skoiei, a staff member of the Department of External Church Relations.

On December 24, Bishop Khristostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, received the Rt. Rev. John R. Satterthwaite, Bishop of Fulham and Gibraltar (Anglican Church, Great Britain), who con-

veyed Christmas greetings to His Holiness Patriarch Pimen of Moscow and All Russia from Dr. Donald Coggan, Archbishop of Canterbury, Primate of All England and Metropolitan.

On December 29, 1976, Archpriest Prof. Nikolai Gundyayev, Deputy Head of the Department of External Church Relations, received a group of Roman Catholic professors from Austria: Johann Kramer, Master of Theology, Professor at the Higher School of Philosophy and Theology of the Diocese of Sankt Pölten; Monseigneur Dr. Karl Pfaffenbichler, a professor from the same school, and Dr. Joseph Kendl, professor from "Bundesgymnasium" of Sankt Pölten, counsellor of the Consistory.

On January 12, 1977, His Excellency A. Forlani, Minister of Foreign Affairs of Italy and Mrs. Forlani visited the Trinity-St. Sergiy Lavra. They were accompanied by His Excellency E. Aillaud, Ambassador of Italy to the USSR. They saw the sights of interest on the territory of the monastery and visited the Moscow Theological Academy and Seminary.

Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, gave a luncheon in honour of the guests. V. N. Titov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, accompanied the Minister of Foreign Affairs of Italy on the tour.



Archbishop Nikodim of Kharkov and Bogodukhov receiving a Soviet Peace Fund award (see p. 36)



## Services Conducted by His Holiness Patriarch PIMEN

### DECEMBER 1976

On **December 14 (1)**, the Feast of St. Philaretus the Merciful, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of St. Philaretus the Merciful in the Patriarchal Chambers at the Trinity-St. Sergiy Lavra. After Liturgy a panikhida was said for Metropolitan Filaret Drozdov (†1867).

On **December 17 (4)**, the Feast of St. Barbara the Great Martyr, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Holy Martyr St. John the Warrior in Moscow, where there is a revered icon of St. Barbara with her relic.

On **December 19 (6)**, 27th Sunday after Pentecost, the Feast of St. Nicholas the Miracle Worker, Patriarch Pimen celebrated Divine Liturgy and on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During Liturgy the Ektene for the Departed was read for Metropolitan Nikolai Yarushevich (†1961).

On **December 22 (9)**, the Feast of the Icon of the Mother of God "Joy Unhoped-For", His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow, where there is a revered icon of the Mother of God "Joy Unhoped-For".

On **December 26 (13)**, 28th Sunday after Pentecost, of the Old Testament Patriarchs, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On **December 31 (18)**, New Year Eve, Patriarch Pimen conducted a moleben with the reading of the Akathistos to St. Aleksey of Moscow and All Russia, the Miracle Worker, before his shrine

in the Patriarchal Cathedral, followed by the New Year moleben, before which His Holiness addressed the worshippers.

### JANUARY 1977

On **January 2 (December 20)** and on **January 9 (December 27)**, 29th Sunday after Pentecost, before the Nativity of Christ, of the Holy Fathers, and 30th Sunday after Pentecost, after the Nativity of Christ, His Holiness Patriarch Pimen celebrated Divine Liturgy and on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On **January 6 (December 24)**, Christmas Eve, and on **January 7 (December 25)**, the Nativity of Jesus Christ, His Holiness Patriarch Pimen conducted divine services in the Patriarchal Cathedral (see the article below—Ed.).

On **January 8 (December 26)**, the Synaxis of the Most Holy Mother of God, Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral.

In the evening of **January 9 (December 27)**, His Holiness the Patriarch received Christmas greetings in the Patriarchal Cathedral (see the article below—Ed.).

**January 14 (1)**, Circumcision of Our Lord and the Feast of St. Basil the Great. On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral.

On **January 15 (2)**, the Feast of St. Serafim of Sarov the Miracle Worker, Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Moscow Patriarchate. On the eve of the feast, His Holiness conducted All-Night Vigil with the reading of the Akathistos to St. Serafim in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow, where there is a revered icon of St. Serafim.



# Christmas in the Patriarchal Cathedral

**O**n January 7, 1977 (December 25) His Holiness Patriarch Pimen celebrated the Christmas festal services in the Patriarchal Cathedral of the Epiphany along with the cathedral clergy and other officiants.

On Christmas Eve His Holiness celebrated Divine Liturgy, and on the night of January 6 into the morning of the 7th, Matins and immediately thereafter Divine Liturgy. After the Christmas Eve Liturgy, in front of the candle placed in the middle of the church (and before the festal icon on Christmas Day) the "Glorification of Christ" was held with the singing of the troparion and kontakion of the feast.

Present at the Christmas Eve service in the evening were members of the diplomatic corps accredited at Moscow and foreign journalists.

With the blessing of the Patriarch, the All-Night Vigil beginning at 6 p. m. on Christmas Eve and Divine Liturgy at 9.30 a. m. on Christmas Day were led by Archbishop Pitirim of Volokolamsk.

The Patriarch received traditional Christmas greetings on Sunday evening, January 9, in the presence of Metropolitan Serafim of Krutitsy and Kolomna; Archbishop Pitirim of Volokolamsk; Bishop Iov of Zarsk; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Makarios Tayar, representative of the Patriarch of Antioch to the Patriarch of Moscow; superintendent deans, rectors, priests and other clerics of Moscow's churches, employees of the various Synodal departments and *The Journal of the Moscow Patriarchate*, and the faithful of Moscow, all of whom filled the cathedral to overflowing.

During Vespers, conducted by the assembly of the cathedral clergy, His Holiness the Patriarch and the members of the hierarchy prayed in the sanctuary; the priests and deacons, as is the custom, in the nave.

His Holiness the Patriarch, wearing the mantle, stood on the solea as Protopresbyter Vitaliy Borovoy, dean of the cathedral, led the moleben. Afterwards Metropolitan Serafim, also wear-

ing the mantle, read from the ambo the Christmas Message of His Holiness Patriarch Pimen to the faithful children of the Russian Orthodox Church.

Then His Eminence Metropolitan Serafim turned to address festal greetings to His Holiness the Patriarch.

"Today", said Metropolitan Serafim, "when with spiritual rejoicing our Holy Russian Orthodox Church celebrates the greatest sacred event, unique in the history of mankind—the nativity in the flesh of the Son of God, our Lord Jesus Christ, your flock has gathered together in this cathedral that in the fullness of their spiritual joy they might congratulate Your Holiness on the occasion of this great feast of peace and divine love, the Nativity of Christ, and the forthcoming new year of God's benevolence. We pray to the Divine Infant that He might grant you renewed spiritual and physical strength, well-being and divine aid in carrying out your great and difficult task as Patriarch, to the glory of the Holy Orthodox Church and the benefit of our great peace-loving Motherland, and peace among nations. May Christ, Who was born to save us, grant you many, many prosperous years!"

The archdeacon proclaimed "Many Years..." for the Primate of the Russian Orthodox Church and his God-protected flock, and Protopresbyter Vitaliy Borovoy blessed the congregation thrice with the holy cross.

His Holiness the Patriarch then spoke in response.

"Your Eminence, I am most grateful to you for your Christmas greetings. I thank all those who have gathered under the vaults of our Patriarchal Cathedral to bring us the season's greetings. I would like to thank the hierarchs, the father superior of the Trinity-St. Sergiy Lavra, the representative of the Patriarch of Antioch, the pious clergy of the City of Moscow, all the faithful parishioners of our cathedral, and worshippers from other Moscow churches who have come here this evening.

"Today I feel a special inexplicable warmth within. It is the warmth of our



## The Thirtieth Anniversary of the Revival of the Leningrad Theological Academy and Seminary

**T**he 1976/77 academic year marking the 30th anniversary of the revival of the Leningrad Theological Academy and Seminary began on September 1. In accord with tradition, Divine Liturgy was celebrated on this day in the academy's Church of St. John the Divine. The assembly of the faculty clergy was led by the rector, Bishop Kirill of Vyborg. Metropolitan Nikodim of Leningrad and Novgorod attended the service.

Before the moleben Bishop Kirill gave a brief sermon on the paths to spiritual perfection which all Christians, and especially future pastors, must follow.

On the occasion of the beginning of the new academic year His Holiness Patriarch Pimen sent the following telegram to Metropolitan Nikodim: "I request that Your Eminence convey to the rector, faculty and students of the Leningrad theological schools my congratulations on the beginning of the new academic year. May God's blessing and the all-powerful grace of the Lord accompany the faculty and students of the theological schools in their labours, to the glory of Christ's Church and our land. Patriarch Pimen."

On October 5, the rector, Bishop Ki-

rill, blessed the seminary graduates as readers during Liturgy in the academy church. On October 8, the eve of the Feast of St. John the Divine, the rector and the academy clergy said a panikhida for the departed mentors, administrators, teachers and students of the theological schools.

On the evening of October 8, All-Night Vigil was solemnly held in the academy church. The following alumni of the Leningrad Theological Academy officiated: Bishop Ioasaf of Rostov and Novocherkassk, Bishop Meliton of Tikhvin, Bishop Antoni of Stavropol and Baku, Bishop Kirill of Vyborg, and other priests from among the guests and the academic community. Among the worshippers were alumni of the Leningrad theological schools, representatives of the theological schools of Moscow and Odessa, and of *The Journal of the Moscow Patriarchate*, and other guests.

On October 9, the Feast of St. John the Divine, Divine Liturgy was celebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleskiy of Tallinn and Estonia; Bishop Meliton of Tikhvin, and the rector, Bishop Kirill of Vyborg. They were assisted by the priests and deacons from among the

spiritual communion, the warmth of our common prayer. The spiritual threads which unite our hearts through prayer and in prayer are of tremendous significance. Common prayer, like the call of the Holy Church, leads us to the love of Christ, that we all may be brothers and sisters in Christ.

"You have just heard our Christmas Message. It expresses my thoughts and wishes which I would like to express on the Feast of the Nativity of Christ. There is no need to repeat them. But once again I would like to express my heartfelt gratitude to all those who have gathered together in this holy temple to

participate in our common prayer. I wish you all the abundant mercies of the Divine Infant; I wish you all good health, prosperity and spiritual joy."

The patriarchal hypodeacons, the cathedral clergy and a number of Moscow clergymen formed a choir, and standing in the nave, gave an inspiring rendition of Stepanov's "God is with us: understand ye nations, and submit yourselves, for God is with us." Deacon Sergiy Toroptsev, a 3rd year student at the Moscow Theological Academy, sang the bass solo.

At the conclusion His Holiness Patriarch Pimen blessed the congregation.

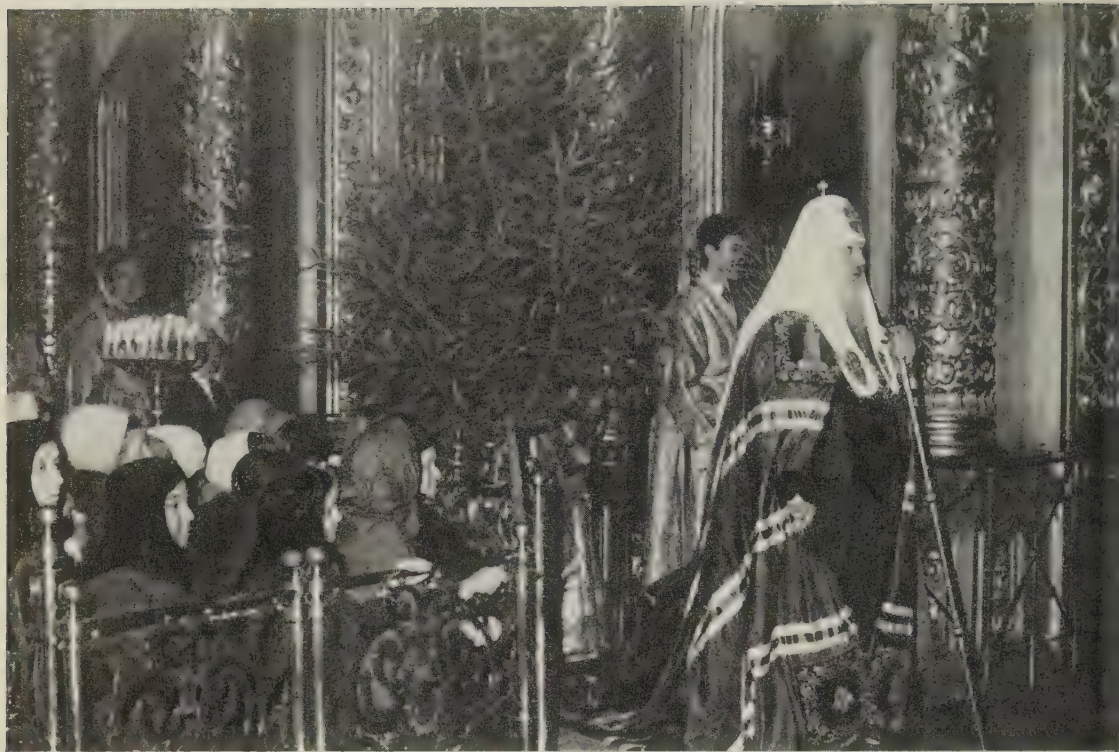




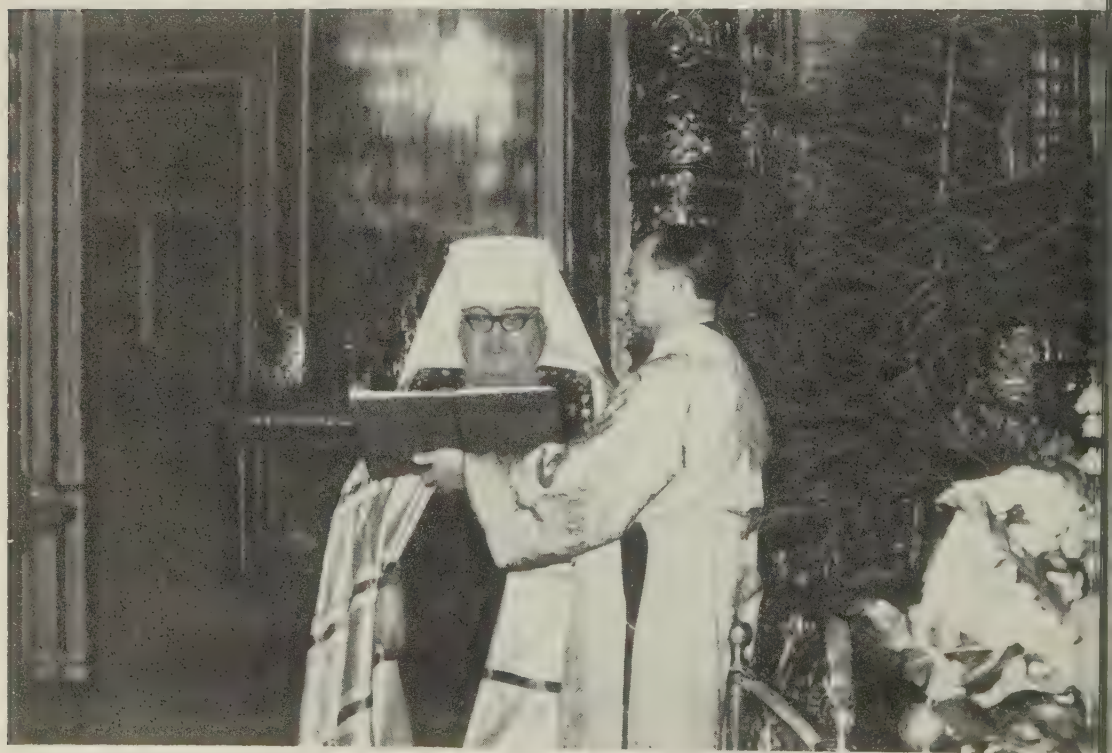
THEOTOKION:

*Holy Virgin, Who didst give birth to the Lawgiver, pray for the remission of sins of those who now diligently observe the Lenten fast (Akathistos Saturday, hymn 7)*





His Holiness Patriarch Pimen on the solea during the moleben (above) and Metropolitan Serafim of Krutitsy and Kolomna reading the Patriarchal Christmas Message (below) in the Patriarchal Cathedral of the Epiphany, evening, January 9, 1977







**His Holiness Patriarch-Catholicos Baselius Mar Thoma Mathews I presenting books to the LTA graduates**

faculty and student body of the Leningrad theological schools, from churches in Leningrad and other cities and guests from abroad. Archbishop Melkisedek of Penza and Saransk, Bishop Ioasaf of Rostov and Novocherkassk, Bishop Germogen of Kalinin and Kashin, Bishop German of Vilna and Lithuania, and Bishop Antoni of Stavropol and Baku attended the service.

Among the worshippers during Liturgy were a delegation from the Orthodox Syrian Church (India) headed by the Patriarch-Catholicos of the East, Baselius Mar Thoma Mathews I; a delegation of the Roman Catholic Church led by Archbishop Antonio Javierre; and a delegation of the Syndesmos, and representatives of the Orthodox Theological Seminary of Kuopio in Finland. Archpriest S. Dymsha, a docent at the academy, gave a short sermon on the theme of the feast. At the end of Liturgy the festal moleben was read and "Many Years" sung.

The anniversary gathering held in the Assembly Hall was attended by all the hierarchs who had officiated at the festal service, the delegates from abroad,

representatives of the Moscow Theological Academy—Docent Konstantin M. Komarov and Hegumen Iona Karpukhin; of the Odessa Theological Seminary—Instructor A. M. Osipovich; staff members of *The Journal of the Moscow Patriarchate*—Executive Secretary Evgeniy A. Karmanov and Father Georgiy Goncharov; members of the clergy of the Leningrad Diocese; faculty and staff members of the Leningrad academy, and other guests.

Opening the meeting, Bishop Kirill said that we should honour the memory of those to whom we are obliged for our theological education; he recounted the names of former archpastors, clergymen and others who had worked at the academy. At the rector's suggestion those present sang "Eternal memory..." in their honour.

Then Bishop Kirill listed with gratitude the names of staff members of the Leningrad theological schools who from the day of their revival have laboured or continue to labour, contributing as much as possible to the cause of theological education. Heading the list was Professor Emeritus N. D. Uspensky,



Doctor of Ecclesiastical History, who has taught in the academy since 1945. All those listed were presented with valuable gifts.

Then Bishop Kirill addressed words of greeting to His Holiness Patriarch-Catholicos Baselius Mar Thoma Mathews, the Roman Catholic delegation, members of the Holy Synod—Metropolitan Filaret and Metropolitan Aleksiy, the archpastors present, many of whom had received their education at the Leningrad theological schools, and all the other guests.

Archpriest Prof. Vasiliy Stoikov, acting assistant rector of the academy and seminary, reported on the state of the Leningrad theological schools. Theological works were presented to students who had distinguished themselves in the course of the past academic year.

Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee of the Holy Synod and an honorary member of the Leningrad Theological Academy, read the salutatory message sent by His Holiness Pat-

riarch Pimen (see p. 2). He also read the Patriarch's ukase awarding the Order of St. Vladimir, First Class, to the Leningrad Theological Academy and Seminary on the occasion of the 30th anniversary of their revival, in recognition of their services to the Church. Metropolitan Aleksiy presented the rector with the order, and Bishop Kirill expressed his gratitude.

Subsequently speeches honouring the Leningrad theological schools were read by representatives of the Moscow Theological Academy, the Odessa Theological Seminary, the Publishing Department and editorial board of *The Journal of the Moscow Patriarchate*, and the delegation from Finland.

The rector then read the resolution of the Council of the Leningrad Theological Academy, dated October 6, 1976, and approved by His Holiness Patriarch Pimen, concerning the election of His Holiness, Baselius Mar Thoma Mathews, Patriarch-Catholicos of the East, Metropolitan of Malankara, as an honorary member of the academy. This hon-



In the Assembly Hall on October 9, 1976, for the anniversary celebration of their Alma Mater



our was bestowed upon him for his contribution to the development of ecumenical ties between the Russian Orthodox Church and the Orthodox Syrian Church of the East.

His Holiness Patriarch-Catholicos Baselius Mar Thoma Mathews responded in turn, expressing his gratitude and crediting the honour above all to the ancient Syrian Church.

Bishop Kirill then read a message conveying the greetings and blessing of Metropolitan Nikodim of Leningrad and Novgorod, who was unable to attend the convocation on account of illness; the rector also read the metropolitan's speech on the 30th anniversary of the revival of the Leningrad Theological Academy (printed below).

The second part of the anniversary celebrations took place in the Assembly Hall on October 10. Acting assistant rector, Archpriest Prof. V. Stoikov, read

congratulatory telegrams from hierarchs of our Church and from Orthodox Churches abroad, as well as from many clergymen and laymen.

Metropolitan Aleksiy of Tallinn and Estonia conveyed a message of congratulations from the Education Committee of the Holy Synod and gave a speech in which he reviewed the work of the Leningrad theological schools in the thirty years since their revival.

The keynote address, "Theological Education in Leningrad: a Historical Review", was delivered by Prof. N. D. Uspensky.

After the formal speeches a choir under the direction of A. E. Eletsikh gave a concert that included both religious and secular works. At the conclusion the prayer "It is meet..." was sung.

V. BRONSKY, Lecturer LTA

## Address on the Occasion of the Thirtieth Anniversary of the Leningrad Theological Academy

Your Holiness; Most Reverend fellow bishops; esteemed members of the academic community; honourable guests.

The Orthodox Theological Academy of Leningrad traces its origins to the Slavonic School opened in 1721 in the Monastery of St. Aleksandr Nevsky; in 1726 it was renamed the Slavonic-Greek-Latin Seminary, and in 1788, through the labours of Metropolitan Gavriil Petrov, was transformed into the Central Seminary. Nine years later, in 1797, it was renamed the Aleksandr Nevsky Academy. In 1809 it was followed by the St. Petersburg Theological Academy, which became the principal theological institute of higher learning in our city.

Soon after the opening of the St. Petersburg Theological Academy its first Rule was approved (1814); one of the statutes called for the "dissemination and expansion of theological studies". The character of our academy was formed through the labours of its founders,

in particular the third rector, His Grace Filaret Drozdov (subsequently the Metropolitan of Moscow).

We should recall that the academy did not begin its work under the most auspicious circumstances. Many ecclesiastical authorities of the time, as we know, were critical of the science of theology, asserting that reason should not meddle in matters of faith. Metropolitan Filaret had to do a great deal to demonstrate that the development of the principles of constructive theology, particularly with regard to the interpretation of the Scriptures, was both possible and necessary. Thanks to the wisdom of the academy leadership, those opposed to the teaching of constructive theology proved to be in the minority, and the academy found itself in an advantageous position to expand its activities.

In 1837 the total reordering of the entire academic system was begun. Old textbooks were replaced by newer ones more in keeping with the times. A firm contingent of professors, whose theological training was on a par with that in other countries, was formed.

Read at the celebration meeting in the Leningrad Theological Academy, on October 9, 1977, the Feast of St. John the Divine.



1869 marked the beginning of a new period in the life of the St. Petersburg Theological Academy. The number of chairs was increased and a new Academy Rule was adopted. Work in the theological disciplines continued to improve. In 1884 a third Rule was adopted which not only facilitated the education of students, but also the inculcation of a more scholarly approach. The evidence for us is fairly clear: one need only read through the journal *Khristianskoe chtenie* (Christian Reading) for the period in question to see how radical was the improvement in the scholarly level of the essays during the last third of the 19th century.

Besides *Khristianskoe chtenie*, which began publishing in 1821, two other journals appeared: *Strannik* (The Pilgrim) in 1860, and *Tserkovnyi vestnik* (Church Herald) in 1875. In 1857 work was begun on the translation from Greek of Byzantine historians' works of the 8th-15th centuries. In the St. Petersburg Theological Academy there was, in fact, a systematic plan for the translation of patristic writings, and the best minds of the academy were put to work translating the writings of the great saint, John Chrysostom, who had always been dear to the hearts of Russians. And it was at the St. Petersburg Academy that the Bible was first translated into Russian—we will soon be marking the 100th anniversary of that remarkable event.

We are all familiar with the names of the theologians and historians who over the years worked in the academy and contributed to the development of theology in our land: Metropolitan Filaret Drozdov, Metropolitan Makariy Bulgakov, Metropolitan Antoniy Vadkovsky, E. I. Lovyagin, I. E. Troitsky, N. A. Skablanovich, V. N. Beneshevich, I. I. Sokolov, A. I. Brilliantov, M. O. Koyalovich, A. L. Katansky, G. P. Pavsky, A. A. Priselkov, Archpriest Ioann Leontievich Yanyshv, His Holiness Patriarch Sergiy Stragorodsky, and many, many others. In the course of a few decades, under the guidance of this pleiad of theologians, the academy's students wrote over 1,500 candidate's dissertations.

Slowly and surely the great task of creating an independent, wholly Ortho-

dox, genuinely catholic theology, which at the same time would be open to the ecumenical demands of the time, was carried out at the St. Petersburg Theological Academy. It characterized the works of the founders of Russian ecumenism such as Metropolitan Filaret Drozdov, Metropolitan Antoniy Vadkovsky, Bishop Porfiriy Uspensky, V. V. Bolotov, and N. N. Glubokovsky.

The style of the St. Petersburg Theological Academy was always characterized by a broad and daring approach to various theological problems, and this became a firm and respectable tradition. It was the St. Petersburg Academy that first laid down the principles of constructive Russian theology, which gradually replaced the pedantic, scholastic method. From time to time the academy was accused of harbouring liberal tendencies, but these reproaches were without foundation, for the principles underlying the academy were always based on patristic traditions. There was never any compromise in those works which appeared too daring to the readers of the time; they were always based on the unshakable principles of Church Orthodoxy.

And now, moving on to the revival of our academy in 1946, I would like to pose the following question: have we maintained the unbreakable bond between the new and old schools which characterizes the genuine vitality of any organism? We may say that there was a certain period when the academy in fact ceased to exist. But the old alumni, subsequently the new teachers, who revived the academy (such as the late Prof. A. I. Sagarda, Prof. S. A. Kupressov, Archpriest Prof. Vasiliy Veryuzhsky, and others) constituted that living bond which did not allow the continuity in the history of our theological school to be broken.

The revival of the theological school was viewed by them as the recreation of the old St. Petersburg Theological Academy, and it was so implemented. The old Academy Rule was reintroduced, the former textbooks were brought back into use, the old teachers and mentors were invited to resume their posts. And this attempt to bridge the historical gap, initiated thirty years ago, has been crowned with success, for which



we give thanks to God. The activities of the Leningrad Theological Academy today testify to that success.

And now, three decades later, we may begin to speak of new problems—the problems of growth and development. At the end of the fifties and the beginning of the sixties, a gradual shift took place in the faculty of the theological schools as the new generation came to replace the old. With the passage of time comparatively young theologians raised and educated in the new Alma Mater assumed the chairs of teachers and professors who retired. This natural process coincided with the resumption of the Russian Orthodox Church's ecumenical activities when she joined the World Council of Churches in 1961.

It is no coincidence that in the course of the past fifteen years some of the most important research in the academy has often focused on the problems of ecumenism and the development of human society in a spirit of justice, brotherhood and peace. In the past thirty years the activities of the academy have gradually improved; we have made substantial progress in our theological endeavours.

But we are by no means overly exultant and even on this day of jubilee, as we reflect on our academic life, we cannot help but think of what lies ahead, the crucial problems of which we are all aware, which must be confronted and solved. As for our modest successes, which we also cannot ignore on this day, we do not attribute them to the power and means of men alone. We are indebted to God Who, in His gracious providence and mercy, has enabled us to do all that we have done in the academy during the past thirty years.

We can say that the Lord was near to us in His mercy during the most difficult periods that our academy experienced. But our difficulties were gradually overcome, leading us to clear self-realization and teaching us Christian wisdom and prudence.

As we review the history of the academy from the day of its founding to the present, we are filled with the deepest respect for its endeavours on behalf of Christ's Holy Church and the flowering of theology. We bow before the names

of the teachers and enlighteners who have emerged from these walls and spread the Holy Faith of Christ throughout the boundless expanses of our land and beyond, and prepared worthy servants for Christ's Church. May God grant repose in His mansions to all those righteous toilers who have come out of our academy and passed into eternity, and may He grant health and salvation to all those of His children who thrive and labour in the Holy Church!

St. John the Divine sets down the words of the Saviour addressed to all Christians who seek the truth: *If any man thirst, let him come unto me and drink* (Jn. 7. 37) and *whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life* (Jn. 4. 14). The Saviour's teachings are also that living water with which theology illumines the minds of men through the light of Christian knowledge, strengthening their spirit in the fundamentals of Christian life.

At the foundation of all theology is the event of the God-Man's coming to earth. Only the Lord Jesus Christ, the Incarnate Son of God, taught men the whole truth about the true God. *No man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him* (Mt. 11. 27). In other words, only the Son reveals the ineffable mysteries of the Divine Life. Consequently theology should serve as an intermediary between Divine Revelation and human reason. More concretely, theology should reveal and confirm in the believer's consciousness the God-Man image of Christ as the source of the world's salvation and the foundation of the present and future life.

### Holy Scripture and Holy Tradition

Holy Scripture is the unshakable foundation of theology; it clarifies and gives profundity to the salutary truths for human understanding. The authority of Holy Scripture is indisputable. Many of its authors testified that they spoke and acted at the direct behest of God. St. Peter, for example, writes, *For the*



*prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost* (2 Pet. 1. 21).

Recognizing this fact, we do not doubt that the Books of Holy Scripture are divinely inspired, although we may encounter passages which are difficult to explain to people who are thousands of years removed from the time of their writing.

Theology must help to explicate Holy Scripture. And success here depends to a considerable extent on how clearly we can determine the boundary between the dogmatic and investigatory approach to Holy Scripture, how distinctly we can present the difference existing in the Bible between that which is divine and eternal, and that which is human and temporal.

One must also touch on the significance of Holy Tradition and the correct approach to its study in Orthodox theology.

It is clear from apostolic behests that Tradition in the broad sense contains all divinely revealed teachings, whether it proceeds from the oral or written word (2 Thess. 2. 15). It was on this basis that St. Basil the Great said that of the dogmas and teachings observed in the Church, some were received from written instructions, and some from Apostolic Tradition, passed on in secret and that both possessed the same authority in matters of piety (St. Basil the Great, *Works*, Part 3: On the Holy Spirit, Ch. 27, Sergiev Posad, 1892, p. 269). In accordance with the concurring testimony of the Holy Fathers, Scripture and Tradition both proceed from the One Source of eternal Life and eternal Truth, and are therefore equally authentic (St. John Chrysostom, Homily on 2 Thess., 2nd and 4th Discourses, *Works*, Vol. XI, St. Petersburg, 1905, p. 601).

As the rule of truth preserved by the Church, Tradition serves as a yardstick for the true understanding and correct interpretation of Holy Scripture. Moreover Tradition, as a means of preserving and spreading the Truth, helps to confirm men in their faith and in the creation of a Christian life. As a live and active power, it constantly manifests itself in the life and activities of the

Church, in her services and Sacraments, in her prayers and sermons, and other tokens of faithfulness to Christ's teachings.

One should be familiar with Holy Tradition and always be guided by it, distinguishing it at the same time from human customs, though the latter may be of some antiquity; this antiquity is human and does not bear the stamp of eternity, and therefore may change like the *tradition of the elders* of which our Lord Jesus Christ spoke.

### The Authority of Patristic Theology

Holy Scripture and Tradition were the unshakable foundation of patristic theology. The Holy Fathers studied divinely revealed truth so thoroughly and penetrated so deeply into its spirit that their works, too, are a rich source of theological thought and knowledge. Patristic theology is pervaded with living faith evidenced by love toward men. This faith led them to engage in theology not only to satisfy their inquisitive minds, but primarily to bring spiritual renewal and moral perfection to those for whom Christ died.

The Orthodox theologian does not attribute absolute infallibility to each and every word of the Holy Fathers, but neither does he view their works as merely of human origin.

Here, too, one must heed the voice of the earliest Christian pastors. St. Basil the Great advises Christians to follow in the footsteps of the Holy Fathers and recognize their thoughts to be closer to the Truth than one's own. For whosoever, he said, does not heed the Holy Fathers and recognize their words to be less suspect than his own opinion deserves, of course, to be accused of arrogance (St. Basil the Great, *Works*, Part 6, Letter 48, Sergiev Posad, 1892, p. 130). But St. Cyril of Jerusalem also admonishes us not to simply believe him if we find no proof in Holy Scripture for that which he proclaims (St. Cyril of Jerusalem, *Works*, Catechismal Sermon No. 4, Sergiev Posad, 1893, p. 53).

The modern theologian who studies patristic literature should be able to distinguish between the eternal truths



contained therein and the personal thoughts of the writer. Imprecise terminology and other such human errors may be present in any early Christian literary work. Patristic dogma is unshakable and perfect, but the well-trained theologian should be able to apply patristic thought to the present day.

The Holy Fathers and Teachers of the Church permitted great freedom of Christian thought in all things that lay outside the bounds of the dogmas of faith. And therefore it is incorrect to speak of the identity of individual opinions expressed by holy men and ecclesiastical writers with the very essence of the Church's teachings. And if the Church bestowed on some writer the title of father or teacher, that does not mean that every phrase in his works is irreproachable.

And only when the Holy Fathers of different times and different lands consistently and unanimously testify to the truths of salvation may their writings be regarded as an expression of ecumenical belief and accepted without reservation.

### Faith and Knowledge

St. Gregory of Nazianzus describes clearly and precisely how highly the Holy Fathers and Teachers of the Church regarded scholarly knowledge, even when this knowledge was not directly related to theology as such. He said that anyone who has a mind recognizes that scholarship for us represents the greatest good, and not only that most noble form of scholarship which is engaged in for the sake of salvation and contemplative beauty, but also the external kind which many Christians out of ignorance abhor as something perfidious and dangerous which sets us apart from God (St. Gregory of Nazianzus, *Works*, Part 4, Sermon 43, p. 50, Moscow, 1889).

The educated pastor must view scientific knowledge as a moral value which can also enrich one's religious experience. Consider, for example, St. Basil the Great's "Six Days of Creation", which explains the great mysteries of creation.

Divine Economy did not plan to inform our forebears about the concrete

facts of various scientific disciplines. The purpose of Holy Scripture is not to teach us celestial mechanics, but rather how to attain the Kingdom of Heaven here on earth. And therefore contemporary theology does not view the Bible as an encyclopaedia of scientific facts about all physical processes or all historical facts of which we are informed by its inspired authors. The Bible is the Divine Revelation of the Mystic and Ineffable Truth, a divine testimony of the salutary manifestation of this Eternal Truth in the Person and redemptive work of the Lord Jesus Christ. And if we attempt to solve scientific problems on the basis of Holy Scripture, we are in effect attributing the temporal value of scientific hypotheses to its teachings instead of the absolute authority of Divine Revelation. For this very reason one should not approach problems of anthropogenesis and evolution with preconceived dogmatic conclusions, but always bear in mind the action of the Creative and Divine First Cause.

One of the demands made on modern theology is moderation in defining the borders between a religious and scientific view of the world. No cause should be given for theology to be accused of speculating in unresolved scientific problems. In this connection it is imperative for Orthodox theology to be more thorough in its investigations and to raise their scholarly level.

### On Certain Theological Disciplines

It is only natural for teachers to be concerned about giving their students food for thought in their lectures and making them think, but this is possible only when a constant thread runs through the entire series of lectures in a course. Then students will not lose the thread of each lecture and wander through a mass of separate details. The demands made on the reading of lectures are liveliness, clarity and a creative approach in the presentation of the material.

For example, recent years have witnessed a substantial increase in archaeological research. If students studying Holy Scripture are made familiar with such material, their assimilation of the course material will prove useful and be crowned with success.



Special attention should be devoted to coursework on homiletics. The living word of the preacher at divine service often proves to be a stimulus frequently prompting people in the house of worship to contemplate the Gospel truths for the first time. It is important that the words of the pastoral homily be based on a fervent faith in real spiritual values. The preacher who goes for years without supplementing his own theological knowledge is acting just as irresponsibly as a doctor who engages in practice without being aware of the latest developments in his field.

One should not forget this truth, that the educational process in our theological school does not merely represent the natural development of the student from year to year and from course to course. In the pedagogical process it is imperative in some way to make a new man, teaching him the art of living in such a way that Good will take precedence over Evil. Moral theology is called upon to carry out this task.

We often hear of the gap between the scientific and technological progress of society and its moral state. But we know that the first fratricide was committed, as the Bible recounts, before there was any technological progress, even before the birth of Tubal-cain, the first *artificer in brass and iron* (Gen. 4. 22). Moral theology is called upon to explain the profound internal processes whereby grace and the Word of God act upon the Christian, the process of revealing his self-awareness, whereby perfection is attained and will continue to be perfected for the Kingdom of God in all ages.

Here we should stress as strongly as possible the sacred responsibility and duty of the theological school. As for Canon Law, every effort should be made to ensure that this subject is not transformed into a mere listing of historical facts on the structure and administration of ecclesiastical communities in various historical periods. It is important to know not only the letter or content of the injunctions and proscriptions, but also the efficacy of the canons as an expression of the awareness of the Church, of her sons and her daughters; it is important to tie in the very application of the canons with the juridi-

cal statute of the Church in human society during certain epochs and under particular conditions and not to ascribe the shortcomings of a local Church administration to the Holy Catholic and Apostolic Church. Another urgent problem of Canon Law is to codify the canons and systematize the large number of decrees and compare them.

By virtue of the very subject under consideration, the demands made on the ecclesiastical historical disciplines are stricter than those made on secular history. An ecclesiastical historian cannot set forth the history of the Church without being an erudite theologian. He has to have a fundamental knowledge of Christian dogma because the history of the Church is the history of her dogmas and the struggle waged for their Orthodox confession.

### Theology and Ecumenism

The universal desire for unity which characterizes all Christians puts special demands on theology as it studies various aspects of ecclesiastical history. One must be objective in setting forth facts and events which served in the past to divide the Church, avoiding polemical passion which often bears the stamp of sin, in order to arrive at a genuine historical picture of the times when divisions arose.

In so doing one should also seek out common elements in the dogmatic teachings of the Eastern and Western Fathers of the Church in the period preceding division, and different wordings for the foundations of faith held in common, as well as actual differences. One should also point out Orthodox elements in the Western theology of the Middle Ages and in recent times. It is necessary to understand Western confessions and evaluate them from the viewpoint of Orthodoxy when the Church was One in the East and the West. And then, as His Holiness Patriarch Sergiy said, we may arrive at a positive conclusion, in the sense that we might work out a general Orthodox approach to life and the principles of Orthodox theological thought (Archbishop Sergiy, *Otnoshenie pravoslavnogo cheloveka k svoey Tserkvi i inoslaviyu* — The Orthodox Man's Attitude to His Church and to Other Con-



fessions", *JMP*, No. 1, 1967, p. 68 — Russian edition).

One should not forget that in their examination of the truths of Divine Revelation, the Eastern and Western Churches employed different methods and approaches to the understanding and formulation of the dogmas they confessed. It is therefore not surprising that certain aspects of Christian doctrine were thought through and set forth with greater depth by some theologians than by others, and so different theological formulae often are more likely to complement rather than contradict each other.

The task of restoring unity is the concern of the whole Church and touches each of us, whether we are occupied with special theological research or are absorbed in pastoral work. Pastors, and particularly parish priests, are primarily responsible for instilling in Christians a spirit of love and peace and a desire for unity with all their brothers in Christ. Moreover from a purely practical point of view we can find much that is useful for ourselves in non-Orthodox Churches, for they, like we, have had centuries of experience.

In this Assembly Hall we often meet with representatives of various sister Churches of other confessions. These meetings must provide the occasion for active dialogue on the most varied issues. It has become a traditional practice in our Leningrad Theological Academy to hold question-and-answer sessions where students can receive exhaustive answers to the most varied questions from members of the teaching faculty. Every student should attend these sessions, not only to listen, but also to take an active part in the proceedings.

## The Relevance of Theology Today

Modern life constantly confronts us with new problems which have to be considered from Christian positions; at the same time certain questions which in the past were burning, polemical issues may often lose their topicality. When choosing themes for candidate's theses this factor must be considered if one is to set forth one's own point of view and not simply repeat the thoughts of past theologians. These dissertations must be of a high level corresponding to contemporary standards, which undoubtedly requires a good working knowledge of foreign languages.

One must combine the acquisition of the wisdom of the Church's teachings with constant Christian piety, which finds expression in faith, hope and love. St. John the Divine, who as we believe, is invisibly present in our midst, writes in his epistle: *And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him* (1 Jn. 2. 3-4).

Thus only the full measure of love which we give to every man, who, as the Lord said, is our neighbour, will testify to the truthfulness of our Christian feeling, the genuineness of our Christian calling, especially of those who wish to be not only Christ's disciples, but also His apostles, like St. John the Divine.

Through his prayers may the Lord Jesus Christ ever dwell in this place, in this school of faith and piety!

Metropolitan NIKODIM  
of Leningrad and Novgorod

### ARCHBISHOP FLAVIAN's DEMISE

His Grace Archbishop **FLAVIAN** of Gorki and Arzamas, departed to the Lord in the 82nd year of his life, on March 3, 1977, on his name day, the Feast of St. Flavian, the Patriarch of Constantinople. The funeral service for the deceased was conducted by Bishop Simon of Ryazan and Kasimov in the episcopal Cathedral of the Holy Trinity in Gorki.



## The Feast of St. Andrew the First-Called in the Odessa Theological Seminary

**B**efore the feast, on Saturday, December 11, 1976, Metropolitan Sergiy of Odessa and Kherson paid a visit to the seminary.

In view of the construction work on the new block of the seminary, the feast was held without the usual assembly speech and reports. Metropolitan Sergiy exhorted the teachers and students in the halls and rooms with fatherly warmth and wished them God's help in their labours.

On the same day the teachers and students attended the panikhida for the departed teachers and students of the Odessa Theological Seminary in the Church of the Dormition of the Odessa monastery. The panikhida was led by the assistant rector of the seminary, Archpriest Boris Shishko, who also preached a sermon.

On Sunday, December 12, on the eve of the feast, All-Night Vigil was ceremonially conducted in the same church

by the rector of the seminary, Archpriest Aleksandr Kravchenko, with the teachers and students in holy orders.

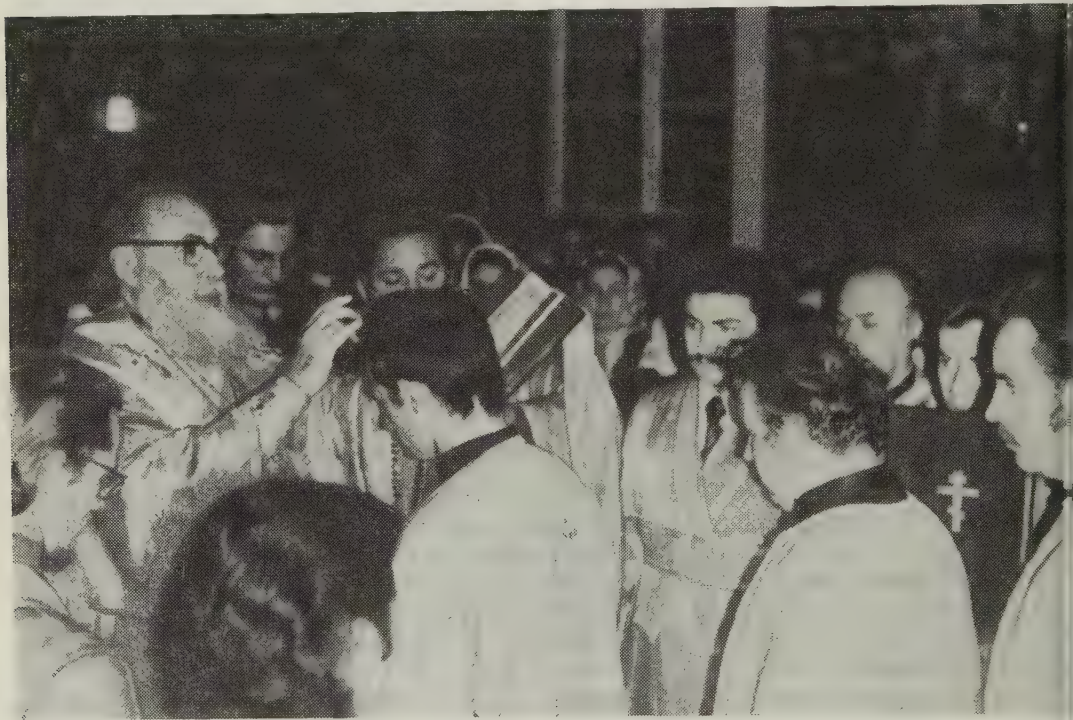
Metropolitan Sergiy attended the service. Apart from the teachers and seminarists there were also many believers in the church. The seminary and monastery choirs sang.

On the feast day itself, December 13, Divine Liturgy was celebrated in the Church of the Dormition by Metropolitan Sergiy assisted by the rector and members of the seminary clergy.

Before Liturgy, during the Hours, Vladyka Sergiy blessed the 4th year pupils as readers.

During Liturgy, Metropolitan Sergiy ordained Deacon Iosif Virsta, a 3rd year pupil, presbyter and Dimitriy Slobodyanyuk, a pupil of the same class, deacon.

Archimandrite Joseph of the Hellenic Church and guest of the Moscow Patriarchate, attended the service.



Metropolitan Sergiy of Odessa and Kherson blessing the 4th-year seminarians as readers on December 13, 1976



# With the Christians of Japan and the Philippines

**O**n the invitation of the Primate of the Japanese Autonomous Orthodox Church, His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, a delegation of the Russian Orthodox Church headed by the Right Reverend Bishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, accompanied by Archpriest Leonid Kuzminov, Rector of the Dormition Church in the Novodevichy Convent, Moscow, and Protodeacon Nikolai Dmitriev of the same church, a staff member of the Department of External Church Relations, visited Japan from October 26 to November 1, 1976. On the invitation of the National Council of Churches of the Philippines the delegation also visited the Republic of the Philippines from November 2 to 5.

## IN JAPAN

After a ten-hour flight on board an Il-62M we were met at Haneda Airport by representatives of the Japanese Autonomous Orthodox Church—Protopresbyter Vasilii Takeoka, Archpriest Savva Onami, Father Roman Okawa, Father Akira Niizuma and Ioann Otsuki, churchwarden of the Cathedral of

Archpriest Boris Shishko, the assistant rector, delivered the sermon.

After the thanksgiving moleben, Metropolitan Sergiy addressed the participants in the celebrations with words of exhortation and noted that since the day of its foundation in 1838 and after its revival in 1945 the seminary had fruitfully fulfilled its mission of salvation, under the protection of its heavenly patron, St. Andrew the Apostle.

After "Many Years" was sung, Metropolitan Sergiy blessed the teachers and students and proffered them the Holy Cross to kiss while the rector aspersed them with holy water.

Greetings to the seminary were read out at the celebration dinner which was held after the service.

**Archpriest VIKTOR PETLYUCHENKO,**  
teacher at the OTS

the Resurrection (Nikolai-do), members of the Japanese Orthodox Consistory, and by representatives of the Moscow Patriarchal Podvorye in Tokyo—His Grace Bishop Nikolai of Mozhaishk, dean of the podvorye; Archpriest Adrian Dolzhikov, Archpriest Vasilii Taka and members of the parish council, and parishioners.

We went from the airport to the Imperial Hotel in the centre of Tokyo. Here the delegation was greeted by His Eminence Metropolitan Theodosius and the clergy of the Cathedral of the Resurrection.

In Kyoto, the ancient capital of Japan, we visited the Orthodox Church of the Annunciation of the Mother of God and were met with "bread and salt" by the churchwarden, Vladimir Yamamoto. Deacon Georgiy Sato delivered the address of welcome. A short moleben was said and "Many Years" sung. Bishop Khrizostom spoke in greeting. The Church of the Annunciation is a historical monument to Japanese Orthodoxy as it was founded in 1877 through the efforts of St. Nikolai (Kasatkin) Equal to the Apostles, Archbishop of Japan. The church is embellished with magnificent icons painted in Russia and presented by the Russian Orthodox Mother Church to her Japanese Orthodox brothers and sisters. The sacred vessels are also a gift of the Russian people. The rector, Father Ioann Sakai, is a conscientious pastor and the parishioners love their church and take great care of it.

In 1957 a new church, dedicated to the Protecting Veil of the Mother of God, was built in Osaka, a vast industrial city. The parish was formed by thirty believers in 1870. The church was built only in 1910 on the voluntary contributions of Japanese and Russian believers but it was destroyed by an American bomb in 1945.

In the Church of the Protecting Veil our delegation was met by the rector, Archpriest Kirill Arihara and "bread and salt" offered by the churchwarden, Ioann Mori. After a short moleben and the singing of "Many Years", His Grace



Bishop Khrizostom delivered an address thanking our hosts for a warm welcome.

The Church of the Protecting Veil has one of the best choirs in the Japanese Church. Once a year many choristers gather in this church for traditional choral performances. Several records of church music performed by this choir have been released. A considerable amount of concern is devoted to this work by one of the most active parishioners, Afanasiy Nikitich Kono, an industrialist.

When our delegation returned to Tokyo from the tour of the north-east part of the island of Honshu, All-Night Vigil was held in the Church of St. Nicholas of Myra in Lycia, the Miracle Worker, at the Moscow Patriarchal Podvorye in Tokyo. Bishop Khrizostom greeted the parishioners of the podvorye on behalf of His Holiness Patriarch Pimen.

On Sunday, Divine Liturgy was concelebrated by His Eminence Metropolitan Theodosius, Bishop Khrizostom and Bishop Serafim of Sendai in the Cathedral of the Resurrection of Christ, popularly known as "Nikolai-do" after its builder St. Nikolai Equal to the Apostles, Archbishop of Japan.

In his address Metropolitan Theodosius conveyed his greetings to His Holiness Patriarch Pimen and his representatives—the members of the delegation of the Russian Orthodox Church.

Bishop Khrizostom thanked Vladyka Theodosius for this opportunity to celebrate the Holy Eucharist with his Japanese brethren. "His Holiness Patriarch Pimen," said Bishop Khrizostom, addressing the parishioners, "sends you his primatial blessing and good wishes for success in your labours."

Japanese believers deeply venerate St. Nikolai of Japan, the founder of Holy Orthodoxy in the land and who was canonized by the Russian Orthodox Mother Church. St. Nikolai the Enlightener of Japan is buried in the national cemetery of Yanaka-bochi. For the first time in the history of Japan the Emperor not only gave permission for the body of a foreigner—Archbishop Nikolai—to be buried in the national cemetery but sent a wreath of chrysanthemums as a token of special respect.

We were happy to sing a moleben to our holy compatriot.

To immortalize the memory of St. Nikolai, the Primate and other dignitaries of the Japanese Orthodox Church propose to erect a new, magnificent and spacious chapel above his tombstone.

After the moleben the Lity for the Repose of Souls was said for Metropolitan Sergiy (Tikhomirov; † August 11, 1945) and Bishop Nikolai (Ono) who are buried near the grave of Archbishop Nikolai of Japan.

Our delegation paid a traditional visit to His Grace Bishop Stephen Fumio Hamao of the Roman Catholic Church in Japan.

A friendly conversation took place with Bishop Stephen. His Grace Bishop Khrizostom spoke about the forthcoming World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, which is to be held on June 6-10, 1977, in Moscow and attended by representatives of various world religions. Bishop Stephen Hamao stressed that concern for peace and ecumenicity is especially needed.

While in Japan we were most conscientiously looked after by His Eminence Metropolitan Theodosius and his assistants escorting us. At all the official receptions Metropolitan Theodosius emphasized the great significance of the role of the Mother Church in the life of her daughter, the young Japanese Church, and the importance of her children communing with Russian Orthodoxy and venerating at ancient Russian shrines. Vladyka Theodosius wished the Mother Church joy and prosperity; he fraternally thanked Metropolitan Yuvenaliy who shows great concern for the Japanese Autonomous Orthodox Church. On bidding farewell, His Eminence asked us to convey his filial sentiments of devotion and love to the Primate of the Mother Church, His Holiness Patriarch Pimen.

Cordial attention was also accorded the delegation by the parishioners of the Moscow Patriarchal Podvorye in Tokyo and its rector, His Grace Bishop Nikolai of Mozhaisk.

*(To be continued)*

Archpriest LEONID KUZMINOV  
Archdeacon NIKOLAI DMITRIEV



## **Diocese of Moscow**

On Easter Tuesday, April 27, 1976, Metropolitan Serafim of Krutitsy and Kolomna celebrated Divine Liturgy in the Cathedral of the Epiphany in Kolomna. He was given a joyful welcome by the parishioners and the rector, Hegumen Ilarion Kostyuk, who greeted him with a brief address. A choir sang mellifluously and prayerfully. After Liturgy a procession was led round the cathedral.

On April 30, Easter Friday, the Feast of the Icon of the Mother of God "Life-Giving Spring", the metropolitan, assisted by the local clergy, conducted, in accordance with custom, Divine Liturgy and the blessing of water in the Cathedral of the Holy Trinity in Podolsk.

On the Feast of the Translation of St. Nicholas' Relics, May 22, His Eminence celebrated Divine Liturgy in the church dedicated to the saint in the village of Nikolo-Arkhangelskoye, Balashikha District. At the entrance to the church he was greeted by the rector, Archpriest Evgenly Sidorychev. After Liturgy "Many Years" was sung.

On May 23, the 5th Sunday after Easter, of

the Samaritan Woman, Metropolitan Serafim celebrated Divine Liturgy in the Dormition Church in the village of Zhilino, Lyubertsy District. His Eminence was assisted at the service by Archpriest Ioann Pruskalev, Superintendent Dean of the Church District, and by the local clergy.

On June 14, Holy Spirit Day, Vladyka Serafim assisted by the local clergy, conducted Divine Liturgy in the Church of the Holy Trinity in Natashino Village, Lyubertsy District. The Vladyka was ceremonially welcomed by parishioners and members of the church council.

On the 4th Sunday after Pentecost, July 11, the Vladyka celebrated Divine Liturgy in the Church of the Holy Trinity in the settlement of Udelnaya and during the service ordained Deacon Boris Chizhov of the Moscow Diocese presbyter.

On August 2, the Feast of the Prophet Elijah, His Eminence celebrated Divine Liturgy in the Church of St. Nicholas (Tsarevo Village, Krasnoarmeisk District) which has a side-chapel dedicated to the Prophet Elijah. Archpriest Anatoliy Petropavlovsky, Superintendent Dean of



**St. Nicholas Church in the village of Nikolo-Arkhangelskoye, Moscow Diocese**





**By the altar of the Dormition Cathedral in Zvenigorod are Bishop Anatoliy of Zvenigorod and the dean, Archpriest Nikolai Morev**

the Church District, and the rector of the church, Archpriest Mikhail Krechetov, celebrated with the Vladyka.

On August 8, the 8th Sunday after Pentecost, Metropolitan Serafim, assisted by the local clergy, celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Akulovo, Odintsovo District.

On the 10th Sunday after Pentecost, August 22, Vladyka Serafim celebrated Divine Liturgy in the Church of St. Michael in Ivanisovo Village, Noginsk District. His Eminence was ceremonially met by members of the church council and cordially welcomed by the rector, Archpriest Petr Raina.

After the divine services, Vladyka Serafim preached on genuine Christian repentance and fasting, on the significance of Christ's Resurrection for the human race; he sermonized also on the theme of the feast or the lesson and invoked God's blessing upon the worshippers.

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On August 19, 1976, the Feast of the Transfiguration, Bishop Anatoliy of Zvenigorod conducted Divine Liturgy in the Cathedral of the

Dormition in Zvenigorod. At the entrance to the cathedral His Grace was welcomed by the dean, Archpriest Nikolai Morev, who is also the Superintendent Dean of the Church District.

At the end of Liturgy, Vladyka Anatoliy blessed the fruit, and after the Dismissal he preached on the spiritual meaning of the Feast of the Transfiguration, interpreted its troparion and kontakion and dwelt on the words of the troparion "Make Thine everlasting light shine forth also upon us sinners." The bishop clarified the main theological idea summoning each Christian to his inner transfiguration and acquiring of the light of God's grace. "The greatness of man," the Vladyka said, "reveals itself in the light of the transfigured flesh of the God-Man Christ." Then His Grace spoke of the paths leading the human soul to spiritual regeneration and transfiguration. "First of all these are the acknowledgement of one's sins, repentance, and renewal of life in the grace-endowed communion with God," he said further. In conclusion Bishop Anatoliy wished the worshippers beneficent successes in their lives and work for the common weal and then invoked God's blessing upon them all.

**Diocese of Argentina** On Christmas Eve, January 6, 1976, All-Night Vigil was conducted in the Cathedral of the Annunciation in Buenos Aires by Bishop Platon of Argentina and South America assisted by the cathedral clergy.

After the service, with His Grace's blessing, a traditional festal meal—first after the Advent fast—was arranged by the efforts of the churchwarden, Vladimir Vasilyevich Savruk, his assistant, Mikhail Mironovich Kozar, the treasurer, Pavel Mikhailovich Kravchuk, and the sisterhood of the cathedral—Maria Kirillovna Mazurok, Paraskeva Ieremievna Domanyuk and Antonina Semenovna Kozar. Before partaking, of the festal meal all those present sang the troparion "Thy Nativity, O Christ our God, has shone upon the world with the light of knowledge..."

That same day the parishioners joyfully celebrated the 25th anniversary of Archpriest Foma Gerasimchuk's ministry. Bishop Platon congratulated Father Foma on the jubilee and wished him good health and bodily strength to continue his service to the Holy Russian Church. Vladyka Platon presented him with valuable gift and conveyed an invitation for him to make a pilgrimage to the shrines of the Russian Orthodox Mother Church. "Many Years" was sung in his honour by the parishioners.



On the feast itself, January 7, 1976, the Divine Liturgy in the Annuciation Cathedral at 10 a. m. was concelebrated by Metropolitan Meletios Swayti of Buenos Aires (Antiochene Church), Bishop Timotheos Nichreponnic of Pamphilos (Constantinople Church) and Bishop Platon. The service was attended by Archbishop Papken Abaidan representing the Armenian Church in Argentina.

At the end of Liturgy, Vladyka Platon greeted the hierarchs and worshippers with the joy of the feast on behalf of the Russian Orthodox Church. Bishop Timotheos responded to his greetings on Metropolitan Meletios' and his own behalf. "Many Years" was sung for the Patriarchs of Constantinople, Antioch and Moscow.

On January 10, Vladyka Platon celebrated Divine Liturgy in the Antiochene Church of St. George the Victorious in Santa Fe.

On January 12, the Vladyka and his companions arrived in the town of Obera (Misiones Province) and the next day he called on Señor Antonio Amicorelli, chief of the squadron of the National Gendarmerie in the city. Later His Grace was received by Señor Stanislav Ardeli, the intendant of Obera, who presented the Vladyka with a certificate of honoured guest of the city. The same day Bishop Platon visited the city prison where he delivered an address on the laws of life and the Gospel.

On January 14, the Vladyka celebrated Divine Liturgy in the Church of the Dormition in Bajo-Troncho after which there was a procession to the well and a moleben said with the blessing of water.

On January 15, the city's honoured guest spoke over the local radio and answered the following questions: What was your first impression of Bajo-Troncho? What is your personal opinion of ecumenism? What would you like to wish the citizens of Obera?

On January 16, His Grace celebrated Divine Liturgy in the Church of St. Joseph in the town of Camno Vera, whose rector is Father Georgiy Matusyk.

On January 17, the Vladyka celebrated Divine Liturgy in the Parish of the Presentation of the Blessed Virgin in Amegino, and All-Night Vigil in the evening he conducted at the church in Gobernador Lopez Village where the next day, January 18, he celebrated Divine Liturgy and conducted the Great Blessing of the Waters. After the service the Vladyka visited the local cemetery.

Festal All-Night Vigil on January 18 and Divine Liturgy and the Great Blessing of the Waters on January 19 were conducted by His Grace in the Church of the Resurrection.

In all the churches of the Misiones Province Bishop Platon preached, summoned the worshippers to pray unceasingly, preserve God's grace bestowed on them through the holy water, keep peace and consolidate brotherly union among themselves.

Taking his leave of the flock, the Vladyka invoked God's blessing upon them all and wished Father Georgiy Sanchez to continue his lofty ministry in the patriarchal parishes of the Misiones Province under his care.

*Father Rostislav Shvets*  
Buenos Aires, Argentina

**Diocese of Chelyabinsk** On May 7, 1976, Bishop Kliment of Sverdlovsk and Kurgan, Administrator a. i. of the Chelyabinsk Diocese, arrived in Chelyabinsk.

On May 9, the 3rd Sunday after Easter, of the Holy Myrrh-Bearers, His Grace celebrated Divine Liturgy after officiating at All-Night Vigil on the eve in the Church of St. Simeon. At Liturgy, Vladyka Kliment addressed the worshippers with an exhortation summoning them to keep unity, peace and love among themselves. Archpriest Gennadiy Tupota, Rector of the Church of the Kazan Icon of the Theotokos, received an ornamented cross—a patriarchal award for Holy Easter.

On May 11-12, the Vladyka inspected the Church of Sts. Peter and Paul in the town of Korkino, the Prayerhouse of the Presentation of the Blessed Virgin in the town of Emanzhelinsk and the Church of St. Dimitrios of Thessalonica in Troitsk.

On September 23, His Grace came to Chelyabinsk again and two days later, on the Feast of the Translation of St. Simeon Verkhotursky's Relics, celebrated Divine Liturgy (after officiating at All-Night Vigil on the eve) in St. Simeon's Church on the occasion of the latter's patronal feast.

In the above church, on the Feast of the Exaltation of the Holy Cross, September 27, the Vladyka celebrated Divine Liturgy after officiating at All-Night Vigil with the Office of the Exaltation of the Cross on the eve.

On the Feast of Sts. Faith, Hope, Love and Sophia (September 30) His Grace celebrated Divine Liturgy in the Prayerhouse of the Presentation of the Blessed Virgin in Emanzhelinsk. At the entrance he was cordially greeted by the rector, Archpriest Aleksandr Kulikov, who has served many years in this House of God. Father Aleksandr is distinguished for his modesty, concern for the spiritual needs of the flock and diligent celebration of divine service.





**The Church of the Holy Trinity in the settlement of Lezhnevo, Ivanovo Diocese**

On the 16th Sunday after Pentecost, October 3, Bishop Kliment celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in the Church of St. Dimitrios of Thessalonica in Troitsk where he was warmly greeted at the entrance by the rector, Archpriest Igor Markov.

On October 8, the day of the departure of St. Sergiy of Radonezh, His Grace celebrated, in accordance with custom, Divine Liturgy (after officiating at All-Night Vigil on the eve) in the town of Kopeisk, at its suburban Church of St. Sergiy on the occasion of the latter's patronal feast.

**Diocese of Ivanovo** On May 16, 1976, the 4th Sunday after Easter, of the Paralytic, Archbishop Iov of Ivanovo and Kineshma arrived in Shuya, one of the oldest cities of the Ivanovo Region (founded in 1350). In the Church of the Transfiguration, His Grace celebrated Divine Liturgy and then led a moleben before a locally-revered Smolensk-Shuya icon of the Mother of God.

On May 22, the Feast of the Translation of St. Nicholas' Relics from Myra in Lycia to Bari, Vladyka Iov celebrated Divine Liturgy and held a festal moleben in the Church of the Icon of the Theotokos "The Sign" in the village of Krasnoye, Palekh District.

Holy Spirit Day (June 14) is the patronal

feast of the Church of the Holy Spirit in the town of Yurievets. On this occasion Divine Liturgy on the feast and All-Night Vigil on the eve were conducted in the church by Vladyka Iov. At the entrance he was welcomed by members of the church council and greeted within by the rector, Archpriest Aleksey Tumin.

A sermon on the all-sanctifying grace of the Holy Spirit was delivered by Archpriest N. Demyanovich. A procession in which many believers participated was led round the church on the occasion of the patronal feast.

Archbishop Iov greeted the parishioners with the joy of their feast and wished them to be strengthened spiritually and bodily through the divine grace of the Holy Spirit to toil in peace and lead beneficial Christian lives.

On August 27, the eve of the Feast of the Dormition, the archbishop came to Kineshma to mark in prayer, in accordance with custom, the patronal feast of its Dormition Cathedral.

That same day, in the evening, Vladyka Iov, assisted by the local clergy, conducted All-Night Vigil and on the feast, August 28, Divine Liturgy during which he ordained a cathedral reader, Mikhail Bilyak, deacon. The Vladyka preached on the everlasting help of the Mother of God given to all who turn to Her in faith. A festal moleben was followed by the singing of "Many Years".

*(Continued on p. 40)*

Archpriest **Vladimir Ivanovich Troitsky**, retired clergyman of the Kalinin Diocese, departed to the Lord in the 87th year of his life, on March 5, 1976, in the town of Kimry, Kalinin Region.

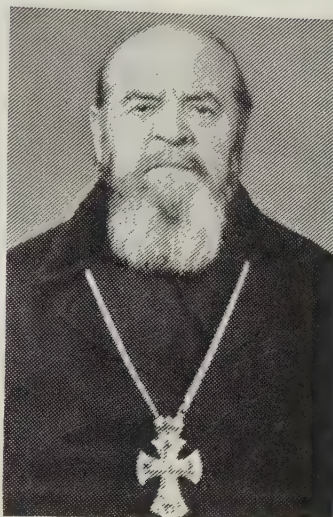
Father Vladimir was born in 1889 into the family of an office clerk in the town of Kalyazin, Tver (now Kalinin) Gubernia. His devout parents brought him up in the fear of the Lord and the boy dreamt of serving God's Church in holy orders. Father Vladimir got his primary education in the Kashin theological school and enriched it in the Tver Theological Seminary from which he graduated with honours in 1909. From 1909 to August 1912, Vladimir Ivanovich taught at the Kashin theological school. In 1912, Vladimir Troitsky was ordained presbyter and served in the parishes of Tver (Kalinin) Diocese. He distinguished himself by his zealous service in church and accurate fulfilment of obediences assigned to him. A true mentor, he educated his parishioners with the example of his own life. Father Vladimir called others to follow the path he had set on. It is difficult to convey in words the sincerity with which he celebrated divine service. To his last day he followed an ecclesiastical way of life and his room could rightly be called a monastic cell. His many spiritual children often visited him and sought his advice and all left him comforted and at peace. These traits in Father Vladimir's character and his service for the good of God's Church had won him the love and respect of the believers who attended his funeral. For his diligent service he was awarded a mitre.

With the blessing of Bishop Germogen of Kalinin and Kashin, the funeral service was led by Archpriest Ioann Basyuk, rector of the Transfiguration Church in Kimry. He also delivered the oration. After the service, the coffin was borne round the church to the singing of the hirmoi "Helper and Protector", and after the Lity for the Dead, was taken to the cemetery.

Archpriest **Vasily Vasilyevich Serovsky**, of the Kharkov Diocese, died suddenly in Kharkov on May 31, 1976, in the 81st year of his life.

Father Vasily was born into the family of an office clerk on February 27, 1896, in the town of Ranenburg (now—Chaplygin), Ryazan Gubernia. He was brought up in the spirit of profound faith, love for divine service and loyalty to the old traditions of the Russian Orthodox Church. After graduating from a gymnasium he entered public service.

During the Civil War, Vasily Serovsky served in the Red



Army—at the headquarters of its troops in the Ukraine. Then he worked 18 years in the financial institutions of the UkSSR and held managerial posts during that period for 11 years.

Before taking holy orders, Father Vasily gained much experience. From his early childhood he was interested in everything relating to the Church and already in his youth he was a sanctuary server and then a reader in the Church of the Ascension in Ranenburg. Wherever he found himself later, attending church was a vital necessity and innermost law of his spiritual life. His favourite and permanent occupation was the reading of the theological books and magazines and above all—Holy Scripture.

On January 25, 1943, Bishop Veniamin of Poltava (Novitsky; † October 14, 1976) ordained him deacon and a day later—presbyter to serve in the Church of the Ozeryanskaya Icon of the Mother of God in Kharkov. In

June of that year he was made rector of this church; he was a member of the Kharkov Diocesan Board till 1975. In August 1967, Father Vasily was appointed rector of the church dedicated to the Beheading of St. John the Baptist in Kharkov. That same year, in October, he was appointed to serve in the episcopal Cathedral of the Annunciation in Kharkov; and from September 1969 he was the rector of the Three Holy Hierarchs Church in Kharkov.

Father Vasily was a man of great zeal and efficiency, of energy and industry, a starets made wise by his long and rich experience in spiritual life; he was always filled with compassion and love for people around him. He was granted the gift of eloquence and his sermons based on Holy Writ and patristic works were always listened to with great attention equally by worshippers and his colleagues in holy orders.

On May 30, the 6th Sunday after Easter, of the Blind Man, Father Vasily celebrated Divine Liturgy in his church and preached on the theme of the lesson for the day. In the evening he officiated at Vespers with the Akathistos to the Mother of God and the next day, in the morning, he departed to the Lord, quietly and painlessly.

With the blessing of Archbishop Nikodim of Kharkov and Bogodukhov, Archpriest Ioann Mishchenko, rector of the Church of the Ozeryanskaya Icon of the Mother of God, with other priests and deacons, robbed the deceased into sacerdotal vestments and held the first panikhida. Then the coffin was taken to the Church of the Three Holy Hierarchs where members of the clergy read the Gospel while the parishioners paid their last respects to Father Vasily.

On June 1, Divine Liturgy for the Dead was conducted by Archpriest Vasily Kayun of the episcopal cathedral, who also delivered the oration. The service was conducted by Archbishop Nikodim assisted by many priests and deacons. His Grace said parting words and read the Prayer of Absolution. To the singing of Paschal hymns, the coffin was borne round the church and interred at the Zalyutinskoye Cemetery in Kharkov.



## FOR LENT

**I**n the Name of the Father, and of the Son, and of the Holy Spirit.

"Lo, the time of repentance is now come, the day of salvation, and fasting must begin: watch thou, my soul, and halt the inroads of passion through contemplation of the Lord" (First Hymn of the Canon for the Monday in the first week). The Christian soul is reinvigorated for the struggle against sin during the grace-filled days of Holy Lent. If we do not repent and are not renewed, then evil and sin overwhelm us. We sin against God, against our neighbour and against ourselves, even though we know that sin offends God by grossly distorting His image in His creation, and that it troubles and rends the soul, filling it with oppressive inner discord. This condition was aptly described by St. Paul the Apostle: *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I... Now then it is no more I that do it, but sin that dwelleth in me... O wretched man that I am!* (Rom. 7. 15-24). Fettered by sin, we are like the natural world as we see it in winter. The whole scene appears to be dead, even though it will suddenly abound with life in the spring. For ages, light has been fighting darkness in the soul. How fierce that battle sometimes is! How downcast is the Christian when he remembers how sin used to rise up against him and demand: "exhaust all that is holy in man, exhaust it to the end". What disorder we see in man's spiritual life! How many complaints are made about the lack of spiritual peace! The soul is like ruins that have been left by the holocaust of war. How much effort is needed to illumine man's inner life with Divine Light! Our strength is insufficient, and we grow weak in the struggle against the sins that have torn us

apart. Sin damages the body as well as the soul. As it distorts the image of God in man's soul, sin also distorts our physical nature and thus our whole life too: "My body grows weak from my many sins, and my soul, too, grows weak."

Sometimes desperation comes: "Will the Lord ever forgive me, sinner that I am? Is salvation still really possible?"—"I think of doomsday, and I weep for my evil deeds: how shall I account for them to the Immortal King?"

Who except the Lord will help us in the struggle against sin? It is to Him that the penitent soul must turn: *And hide not thy face from thy servant; for I am in trouble: hear me speedily. Draw nigh unto my soul, and redeem it* (Ps. 69. 17-18).

The Lord has not abandoned His creation. He has not allowed man to perish on the path that he has wilfully chosen, and He always leaves people the possibility of returning to Him. This course has always been open to anyone ever since the time of Christ our Saviour. It was sought and found by all who have recognized the folly of sin and have found no solace in this world.

There is no sin that will not be forgiven by the Lord in His mercy. There is no sinner whom He will not receive through His love. No matter how far a man may have strayed from God, if he thinks again and comes to his senses, he will not fall victim to despair; for the way is open for him to return to his Heavenly Father, crying: *Father, I have sinned against heaven, and in thy sight* (Lk. 15. 21).

In His mercy, our Lord Jesus Christ has given us the opportunity, through repentance, to purify our soul of the sins oppressing it: "My soul, O my

sleeping soul, arise!... rise up then! may Christ the Lord forgive thee."

When should we repent, if not during the days of Lent. The days of Quadregesima are called "Light-bearing" for good reason.

And so, both during the preparatory weeks and during the five Sunday services in Lent, we hear the profound words of the prayer: "Open Thou the gates of repentance to me, O Giver of Life!"

Weighed down by their sins, men have become unhappy through their addiction to sin, and we are finding it increasingly difficult to combat sin: *Sin that entices me! Happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones* (Ps. 137. 8-9). Happy is he who can kill sin in the embryo. The urge to overcome sin, and the determination to rid ourselves of sinful habits constitute the first step in our spiritual regeneration. St. John Chrysostom says that, without our will and our free decision, God will not save us. But all that is required of us is that we humbly admit our guilt and turn towards the mercy of God. We must turn, "wallowing in our many sins, to the limitless abundance of God's mercy", but with complete determination to mend our ways and renew ourselves.

Fasting is a hard and difficult process; it is a time of "the mortification of the flesh with its passions and lusts", a time of discipline.

And in these days of fasting and penitence, the Holy Church holds out the Life-Giving Cross to the faithful. During our acts of self-discipline, the Holy Church points to the ascetic Founder of the faith; during our sorrows, the Church talks of Christ's sufferings on the Cross; during our feats of penitence, the Church focuses our attention on the Redeemer's mercy. Before Christ's coming, mankind suffered the afflictions of sin and knew of no remedy. Our Lord, the Son of God, Who was free of all sin, voluntarily suffered for our sins and for the sins of the world: *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we*

*are healed* (Is. 53. 5). Beset by sins that burn us, we find relief at the foot of the Holy Cross, at the altar, stained and sanctified by the Precious Blood of the Son of God, which rids humanity of the deadly venom of sin. The wilfulness of our first parents estranged them from the Tree of Life in Paradise, while our penitence today before the Tree of the Cross is returning us to God.

The Lord came down to earth to save sinners, and He will always save us, till the end of time, through His omnipotent mercy and grace-endowed help: "I ever crucify Thee with my sins, but Thou, my Saviour, bowing Thy head and dying, forgivest me and callest me to Thee." Just as the drops of morning dew fall onto the parched soil and restore life to it, so the Church's prayer of repentance revives the hardened and dried up heart of man.

In the Name of Christ, the pastor of the Church pardons the sins that the penitent has confessed to him. And we hear the voice of our Divine Pastor in Heaven saying: *Son, be of good cheer; thy sins be forgiven thee* (Mt. 9. 2). Jesus first restores the soul, and then He also heals the weakened body: *Behold, thou art made whole: sin no more, lest a worse thing come unto thee* (Jn. 5. 14).

As we receive Holy Communion, we are united with Christ Himself, the Son of God, partaking of His Body and Blood. It is a manifestation of the immense and unbounded love that our Saviour has for us.

Like the Sun of Truth, the Lord appeared on earth in order to enlighten the human conscience and to show that the human heart, purified of sin, is a source of good: *The night [of sin] is far spent, the day is at hand* (Rom. 13. 12).

Lent is called the spiritual spring, a time of spiritual renewal for Christians, and also a time for strengthening our spiritual powers and our faith, a time when our heart shakes off its stony apathy. Fasting and prayer are the two wings which help man to rise above the world and its vanities so that his soul may fly more freely towards God and that, as he ascends spiritually, he may soberly choose a path in life that is in keeping with God's commandments.



Christian living is the way to mount the ladder of spiritual perfection. None of us—monk or layman—can say that he has achieved perfection, but every believing Christian must set out resolutely on the road to perfection. We know that the Sacrifice of Golgotha was made, and the Church of Christ was founded in order to strengthen our will to attain perfection and sanctity.

Crowned with the Cross, the Holy Church gives us ineffable peace and the strength to seek a new, a renewed life, so as to fulfil the Saviour's promise:

*I will build my church; and the gates of hell shall not prevail against it* (Mt. 16. 18). The archpastors and pastors of the Orthodox Church, who successively preserve the Divine Grace as handed on from the Saviour Himself and His Holy Apostles, dispense the Gifts of Grace through the Holy Sacraments and spiritual blessing. A grace-endowed life within the Church is the principal force that regenerates and sanctifies man on the road to eternal salvation. Amen.

Archbishop VENIAMIN NOVITSKY

## For the Sunday of the Veneration of the Life-Giving Cross

*Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mk. 8. 34-36)*



he Saviour Himself speaks to us today in the Gospel about the Cross and about the soul, which man should consider infinitely more valuable than all earthly acquisitions. First of all, I wish to say to you, my beloved brethren, that "the Cross for us is glory, the Cross for us is joy". The harder we find the feat of the Cross, the closer we are to Heaven. Anyone who is without the Cross is also without God. As we wallow in sin, we easily forget about death and retribution, and we lose faith and love. Just think how many of us are seduced by a love of transitory things: riches, worldly honours, ministering to the flesh and the passions. The man who frenziedly pursues worldly goods has no time to think about his soul or to realize that his aim in life is misguided. The supreme objective in life necessarily entails bearing the Cross, as well as sorrow, loss and deprivation. Man is but a meek slave to his passions, and only before the gates of death will he condemn as wretched vanity all that he previously regarded as earthly happiness.

Yes, brothers and sisters, it is easy to harm the soul by immersing ourselves in the vicissitudes of worldly life and forgetting God. But why "hast thou turned away, my soul, from thy Lord?" "What wilt thou do when the Judge comes to weigh thy works?" Let us not shirk the burden of the Cross. It is the way of Christ, and for us "the Cross is the will that is ready for any affliction", as St. Isaac Syrus put it (Homily 21).

How great is the power of the Cross! exclaims St. John Chrysostom. What good is not accomplished for us by means of the Cross! Through the Cross we gain an insight into God's truth, through the Cross we, who were far from Christ, are joined with Him, and are rewarded with the grace of the Holy Spirit; through the Cross we appreciate the power of love and learn to die for others; through the Cross we seek future bliss and treat the invisible as the visible, *for the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God* (1 Cor. 1. 18). Amen.

Archbishop MIKHAIL VOSKRESENSKY

# For the Synaxis of the Archangel Gabriel



he Church's rejoicing today is a continuation of the feast honouring the Annunciation made to the Most Holy Mother of God. After glorifying

the Blessed Virgin Mary, Who was considered worthy to receive the glad tidings that She would conceive and bear a Son Who would be Christ the Saviour, on the following day we always honour the Messenger, the Archangel Gabriel.

He is a great messenger, in terms of both the service he performed, and even his very name. Our minds cannot grasp the tremendous importance of the tidings that the Archangel Gabriel brought from Heaven to earth. It affects the destiny of all men right up to the end of the world; moreover, it determines the fate of mankind for all eternity.

If the Mystery of God's Incarnation is the greatest of all the Mysteries in the Divine Economy, unknown even to the angels, then, clearly, the messenger instructed to announce this profound Mystery must also be great. And this is just what we find. *There appeared unto him [Zacharias] an angel of the Lord standing on the right side of the altar of incense... And the angel... said unto him, I am Gabriel, that stand in the presence of God (Lk. 1. 11-10)*, i. e. closer than the other angels to the Throne of God. We know that an angel of God is superior to us by his very nature, and that he is endowed with greater accomplishments and powers than any man possesses. For that reason alone, we are obliged to honour God's angels, since perfection of any kind naturally commands respect, and, even where other people are concerned, we involuntarily show reference to those whose talents and powers surpass our own.

We know from the teaching of the Holy Church that the numerous host of angels is divided into nine orders or ranks, which form three choirs. To the first choir, the closest to God, belong the Seraphim, Cherubim and Thrones; in the second are the Dominions, Virtues, and Powers; and the third con-

sists of the Principalities, Archangels and Angels. The orders differ accordingly in the extent of their proximity to God and the illumination they receive from Him, so that illumination and knowledge are communicated to the lower orders by the higher orders.

St. Cyril of Alexandria teaches that Angels have one kind of knowledge; the Archangels have a higher; and the Supreme Powers have a higher still. St. John of Damascus says that angels differ from one another in illumination and degree, and that the higher impart light and knowledge to the lower. The Archangel Gabriel is undoubtedly one of the highest angels and belongs to the Order of the Seraphim. He is called an archangel owing to the nature of his service as the herald who conveys the Mysteries of God. Holy Scripture tells of seven principal angels standing near the inaccessible Glory of God. In Revelation, St. John the Divine says: *Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne (Rev. 1. 4)*. According to the teaching of the Fathers of the Church, St. Michael, the Archistrategus of the Heavenly Host, and the Archangel Gabriel, both messengers of God's Mysteries, are among these seven principal angels.

In any case, there is no need to go to great lengths to prove the exalted rank of the Archangel Gabriel, since this will be of little avail to us unless we continually try to secure the favour of this great intercessor before the Throne of God. All the angels are equally concerned for our eternal salvation: they help us to keep our souls and bodies free of vice, ready for the coming of our Lord Jesus Christ, instruct us covertly or overtly, and protect our souls and bodies. Unfortunately, either we do not notice them, or we drive them away from us. Angels are instruments of Divine Providence as regards humanity and each person individually. They defend us against visible and invisible enemies, set us on the road of truth, intercede for us before God with their





prayers, and accompany those who have died in the faith into everlasting life.

Just as, in their visible manifestations, angels have often been mistaken by men for beings like themselves, so it can easily happen that man mistakes their invisible actions for purely human or ordinary, natural occurrences. Is it not often the case, for example, that our incomprehension or idle mind is suddenly illumined, as if by lightning, by a pure, holy and salutary thought which brings instant calm to the troubled soul or ignites the heavenly flame of love for God in the cold heart? If everything that happens attests the presence of an active power, then surely these inner movements of the soul indicate the presence of the Heavenly Host, which, out of love for mankind, directs its saving rays into our mind and kindles sparks in our heart. Is this not, as the Prophet Zechariah says, the acts of the angels speaking in us? How lamentable it is that we fail to notice this help from the angels? For we do not notice it as we should, and we do not avail ourselves of it; through this failing we remain

ungrateful and guilty, and so we even estrange our Guardians.

If we human beings move away from people whose feelings are opposed to our own, if the teacher disowns the inattentive pupil, and if even the father rejects the rebellious son, then the holy angels must surely withdraw from us, since we fail to heed their salutary counsel and allow their ministrations to go unrewarded. Surely the heavenly powers must withdraw, since we devote ourselves entirely to earthly things. Surely the pure spirits must withdraw, since we live in the impurities of flesh. Surely God's angels must withdraw, since our thoughts and wishes are constantly occupied not with God and His Christ,

but with worldly desires and ourselves.

O children of the Church, and children of God! Do we not hear our Mother, the Church, begging on our behalf the Lord and our Father for "the Angel of peace, the true teacher, the keeper of our souls and bodies"?

Remembering this, let us learn to heed our Guardian Angels and to regard them as our reliable guides along the road of truth and goodness; therefore, let us always have an open mind and heart, ready to receive their good counsel. Let us always turn prayerfully to them in all our needs and misfortunes, regarding them as our intercessors before God and as the protectors of our souls and bodies. Let us venerate and thank them for the tender and concerned love with which they attend us sinners, and for all their kindness.

Let us pray to St. Gabriel, God's Holy Archistrategus, and to all the Heavenly Host that they may afford us "the protection of their incorporeal wings" against all evil. Amen.

Archpriest ALEKSANDR VOSKRESENSKY



## The Russian Church's Participation in the World Forum of Peace Forces

From January 14 to 16, 1977, Moscow was the venue of the World Forum of Peace Forces. His Holiness Patriarch Pimen of Moscow and All Russia participated in the work of the forum as a member of the delegation of the Soviet public; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, headed the Christian Peace Conference delegation; Metropolitan Aleksiy of Tallinn and Estonia, a President of the Conference of European Churches and a member of its presidium represented the CEC at the forum. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and A. S. Buyevsky, Secretary of the DECR, participated in the plenary sessions of

the World Forum of Peace Forces at the invitation of the Soviet Committee of the World Congress of Peace Forces.

On January 14, His Holiness Pimen gave a reception in honour of the participants in the World Forum of Peace Forces—representatives of different world religions and religious associations. The reception was attended by members of the Moscow clergy and those of the public of the capital. V. N. Titov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, attended the reception on behalf of the council. At the reception His Holiness Patriarch Pimen greeted the participants in the World Forum of Peace Forces most cordially.

### Patriarch PIMEN's Speech

Honoured members of the World Forum of Peace Forces, representatives of different religions, dear brothers and sisters, respected guests.

It gives me the greatest pleasure to welcome you, our dear guests and participants in this important peacemaking event.

Once again, as it did three years ago, our capital city, Moscow, is extending a warm and hospitable welcome to all those active in the sacred field of maintaining and strengthening international peace, justice and fraternity among all peoples. With satisfaction we can report that in these three years the advocates of peace have performed very fruitful work and have achieved indubitable successes in working to improve the international political climate. I have in mind the encouraging result of the policies of detente, the development of

peaceful cooperation, and the strengthening of the national independence of different peoples.

It is gratifying that a significant contribution to this holy activity is being made by representatives of different religions, belonging to differing social systems, but who all have in common a deep concern for this universal problem. Their striving for peace is, as we know, based on profound religious motives, which unite believers of all faiths in their service for good of mankind.

The extensive participation in the forum which has just opened of representatives of different worldwide and regional religious and secular organizations, trade unions, political parties, as well as of leading government, social and religious figures is an indication of the true fraternal cooperation of men with different world outlooks in the work for peace and justice, and is a guarantee of the success of this cooperation. We believe that it will also

It was delivered by His Holiness at the reception in honour of the participants in the World Forum of Peace Forces, January 14, 1977.



lend added authority to the progressive public opinion of the world. This is all particularly important in view of the existence in certain parts of the world of processes which are seriously hindering mankind's peaceful progress, processes which jeopardize the security and prosperity of certain nations. I wish to emphasize in particular the threat posed to peace by the arms race, and the inhuman desire to preserve various forms of racial and national domination. When we examine our conscience, and take cognizance of our religious duty, we become aware of the necessity to do our utmost to help establish the peaceful cooperation of nations, to further the processes of international detente, disarmament, and the liberation of all peoples still labouring under the yoke of colonialism.

I am convinced that our present world forum will develop the ideas put forward at the memorable Moscow World Congress of Peace Forces held in 1973, and stimulate the world peace movement, a movement which is in full accord with the most vital interests of mankind. We also hope that this forum will open new horizons for the peace-making efforts of religious leaders carried out in cooperation with other men of good will.

We believe that the present forum will provide invaluable experience and

fruitful results, and that its peace initiatives will be reflected in the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, now in preparation. The idea of this conference also grew out of the notable Moscow Congress.

It gives us great satisfaction to see here our many brothers, who have taken an active role in the organization of our forthcoming inter-religious peace forum. In a few months' time—in June—we will extend a sincere welcome to religious leaders and enthusiastic advocates of peace and justice who will be coming to Moscow to continue this urgent task.

I am convinced that it is our duty, the duty of the religious participants in the world forum, to endeavour to achieve a truly constructive dialogue on the urgent problems of the modern world, and that we shall without doubt do so, taking guidance from our religious convictions, thereby bringing closer the time when, in the words of the Prophet Isaiah, the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever (Is. 32. 17).

May God bless the work of the participants in the World Forum of Peace Forces!

May peace reign supreme throughout the world!

## **Communique of the CPC International Secretariat Meeting**

At the invitation of the CPC Member Churches in Czechoslovakia, the CPC International Secretariat met in January 11-13, 1977, in Prague. International secretaries from 12 countries gathered together under the chairmanship of the General Secretary Dr. Karoly Toth. Besides the representatives of Churches in the CSSR, three CPC vice-presidents participated in the work: General Bishop J. Michalko (CSSR), A. K. Thampy (India) and Dr. H. Hellstern (Switzerland).

The report of the general secretary initiated a profound and lively discussion. The first part dealt with four important themes of international life: the results of the 31st Session of the UN General Assembly; questions of detente

and disarmament; the realization of human rights, and the struggle against apartheid and the fight for liberation in all of southern Africa.

On the basis of the decisions of the UN General Assembly and in conformity with the most recent experience in CPC work in various regions where high tension prevails, it was resolved: to support the UN proposal to convene an anti-apartheid conference in Africa; to approve the resolution against the racist regimes in southern Africa, and the appeal to governments concerning the implementation of economic sanctions against the junta in Chile. The International Secretariat members expressed their solidarity with and support of the Bucharest disarmament pro-

posals of the Political Consultative Committee of the Warsaw Treaty countries. Many Christians are also looking forward to the special meeting of the UN General Assembly on Disarmament which is proposed for 1978.

The International Secretariat expressed its support of continuing unceasingly the struggle to realize human rights in order to establish justice in the world. It condemns, however, the attempts by reactionary forces to use protection of human rights as a pretext to bring back the cold war days. It was stated with satisfaction that in spite of all obstacles the dynamics of detente was making progress. In further deliberations the International Secretariat analyzed the latest political developments in the Middle East.

It paid equal attention to the basis of the existence and the work of the movement. The approaching 20th anniversary of the foundation of the CPC gives the member Churches and regional committees a new impetus to fundamental theological work; to intensive continuation of permanent process of spiritual reflection on the burning questions of peace and justice with all their historical, social and political implications. From this point of view the International Secretariat evaluated the work of the International Study Commissions of the movement (theological questions, international problems, economics, and politics). In this way preparations were made for the meeting of the Study Commission leaders (January 14) and for the sessions of subcommissions on Indochina and the Middle East.

The World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations which will be held in Moscow is considered by the CPC as one of the most important events of the year. On the basis of papers delivered by its members from Sri Lanka, India and Japan and in cooperation with professors of the theological faculties, the International Secretariat promulgated the historical, cultural and spiritual prerequisites as well as the current tasks for broad cooperation of Christians and followers of other religions in the service to peace. The mobilization of Christians and all religious forces to secure a real world

peace is of extreme importance. Peace must be achieved on the basis of social justice. The cooperation of followers of different religions is necessary for disarmament, development and peace within the framework of new political and economic structures.

The General Secretary reported on the basic work of the next meeting of the CPC Working Committee. It will take place in Limuru, Kenya, on the main theme: "Peace, Justice and Liberation in Africa—Contribution of Christians", from April 22 to 29, 1977. E. G. Awimbo, representing the National Council of Churches in Kenya, reported on the preparations being made for the meeting. He was cordially welcomed by the members of the International Secretariat.

The International Secretariat has begun preparations for the 5th All Christian Peace Assembly, which will be held in Prague from June 22 to 29, 1977. It has also prepared its contribution to the world interreligious conference to be held in Moscow; recommended a statement on detente and disarmament (with reference to recent proposals made at the Bucharest conference); drafted a message to the newly elected President of the USA, and sent congratulations to Dr. Martin Niemöller on his 85th birthday.

With deep consternation the International Secretariat learned that Prof. Mauricio Lopez, a member of the CPC Working Committee from Argentina, had been kidnapped in Mendoza on January 1, 1977, and that his friend from Uruguay, Hiber Conteris, had been arrested.

After the meeting the participants were received by the Secretariat for Religious Affairs of the Czechoslovak Government and had a talk with its officials.

The next regular meeting of the International Secretariat will take place in June in the Socialist Republic of Romania.

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Hegumen Iosif Pustoutov, a member of the CPC International Secretariat and a representative of the Russian Orthodox Church at the CPC Centre in Prague, participated in the meeting.



To His Excellency Dr. Kurt Waldheim,  
Secretary-General of the United Nations

Your Excellency,

On behalf of the Christian Peace Conference, we congratulate you on your re-election as Secretary-General of the United Nations. Please accept our sincere best wishes as you continue in the office of secretary-general for another term of service. We wish you God's blessings, and much success in your activities for cooperation, peace and justice among the nations of the world.

The Christian Peace Conference has consistently supported the United Nations, because we are convinced that this worldwide forum is an instrument for bringing peace into a divided world, for securing equality of rights and unity among peoples and for eliminating any discrimination due to colour, race or other injustices, as well as for significantly promoting righteousness in a world in which unrighteous structures still prevail in some places.

We are firmly convinced that Christians should take a solid part in activities for implementing all of the above-mentioned goals.

Please be assured that the Christian Peace Conference is prepared to do everything within its power to secure the high ideals of the United Nations, which correspond to the aims of our own movement. To these ideals we are unreservedly committed. We feel, therefore, special satisfaction with regard to the fact that the Christian Peace Conference is registered as a Non-Governmental Organization with the United Nations.

We wish to call to mind some of the important aspects of the United Nations work, which make its service unique and significant. For example, we applaud the fact that the United Nations is a secular organization in which all nations of the world, whether large or small, are recognized as equal. Thus, it has become the place in which nations in mutual contact can learn from one another.

We rejoice over the fact that the United Nations is an effective instrument for the promotion of justice. The achievements of the United Nations in the spheres of:

- 1) decolonization,
- 2) struggle against apartheid and racial discrimination,
- 3) disarmament of the world,
- 4) struggle against hunger and poverty, together with appeals for involvement in the urgent task of development, are all praiseworthy.

We pay high tribute to the United Nations' outstanding services rendered on a worldwide scale through such non-political and humanitarian agencies as the UNESCO, the ILO, WHO, UNICEF, and several other bodies.

We highly welcomed the three great congresses of the United Nations: the World Population Conference, the World Food Conference and UNCTAD IV, which were held recently and we urgently express our wish for the earliest possible convocation of the World Disarmament Conference.

We are aware of the tremendous energy that you yourself have had to exert, and how much you have had to expend yourself to initiate and implement such a variety of activities. We understand how much effort all this demands from you as Secretary-General of the United Nations.

Accept our assurances that through our prayers and modest activities, we, of the Christian Peace Conference, are supporting you. We constantly pray that God bless you abundantly and sustain you with His power in all of your multifaceted activities.

Kindly accept the best wishes of the Christian Peace Conference in connection with all your future undertakings, and for the strengthening of the role and service of the United Nations.

Respectfully yours,

Metropolitan NIKODIM  
of Leningrad and Novgorod, President

Dr. KAROLY TOTH,  
General Secretary

December 17, 1976

## CPC Statement on South Korea

The CPC is deeply concerned by the prevailing great danger to peace and security in Asia, particularly in Korea, caused by the policies of the United States of America and the contemporary regime in South Korea; these policies strain the situation in this area, and being convinced that the basic guarantee for peace and security in the world as well as in Asia lies in the prevention of a new war and the establishment of lasting peace in Korea and achievement of independent and peaceful reunion of the country which corresponds to the unanimous desire of the entire Korean people, declares therefore its:

a) full support of and firm solidarity with the Korean Christians and people in their just cause of achieving Korea's

**Metropolitan NIKODIM**  
of Leningrad and Novgorod, President

peace and the independent, peaceful reunion of the country,

b) demand of the USA to dissolve the "US Command" through withdrawing from South Korea all its troops and nuclear weapons in accordance with the resolution on the Korean question adopted at the 30th Session of the UN General Assembly, and to accept the proposal of the Government of the Democratic People's Republic of Korea on replacing the Armistice Agreement with a peace agreement,

c) appeal to the South Korean authorities to stop immediately the suppression of the believers and patriots who are waging a just struggle in South Korea for democratization and the peaceful reunion of the country and to release all religious men and patriots.

**Dr. KAROLY TOTH,**  
General Secretary

January 7, 1977

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## Soviet Peace Fund Awards

### KURSK

On September 13, 1976, Bishop Khristostom of Kursk and Belgorod was presented at his residence with a Soviet Peace Fund Certificate of Honour for the voluntary contributions of the Kursk Diocese to the Peace Fund.

The award was presented by I. A. Sichkov, secretary of the regional peace committee. In his greetings to His Grace he conveyed the congratulations of the chairman of the Soviet Peace Fund and regional peace committee.

In his reply, Bishop Khristostom cordially expressed his gratitude for the mark of appreciation of his modest labours, asked for his gratitude to be conveyed to the Board of the Soviet Peace Fund and gave assurance that the Kursk Diocese in his charge would in the future also take an active part in this noble cause.

*Archpriest M. Goenko*

### SVERDLOVSK

On October 23, 1976, Bishop Kliment of Sverdlovsk and Kurgan, Administrator of the Chelyabinsk Diocese was awarded a Soviet Peace Fund Certificate of Honour by the Sverdlovsk Regional Peace Committee.

### SIMFEROPOL

On October 27, 1976, His Grace Archbishop Leontiy of Simferopol and the Crimea was presented with a Soviet Peace Fund certificate and medal of honour in the premises of the Simferopol Regional Committee of Trade Unions. Archbishop Leontiy was considered worthy of this high award for his material contribution to the Peace Fund and his active peacemaking which is aimed at ensuring that the military expenditures constantly growing in many countries be systematically reduced.



When the writer, A. I. Dombrofsky, First Vice-Chairman of the Crimean Regional Peace Committee, who chaired the meeting, presented the certificate and medal of honour, he remarked upon Archbishop Leontiy's active participation in peacemaking, warmly congratulated him on the high award and wished him further resounding successes in the service of peace and the well-being of mankind.

In his reply, Archbishop Leontiy said that by giving voluntary contributions to the Peace Fund "we are acting on the bidding of our Christian conscience and fulfilling our civic duty to our Motherland. We want these contributions to help so that there will always be a peaceful, clear sky over our Motherland, that neither we, who lived through the horrors of the war against Nazis, nor our descendants of the near and distant future will ever know and experience anything similar again. The churches of our diocese are yearly increasing the voluntary monetary contributions. In their sermons the clergy constantly appeal to their parishioners to take an active part in peacemaking and to strengthen the number of fighters for peace on earth with selfless work.

"I should like to express my deep gratitude to the Board of the Soviet Peace Fund for highly appraising my modest work for the benefit of peace." Archbishop Leontiy continued, "I shall attribute this high award not only to myself personally but to all the churches of the diocese of which I am in charge. I assure you that our diocese will never stand aloof from the great and holy cause of the struggle for peace and, together with all our Russian Orthodox Church, will actively participate in this noble cause, replenishing the Soviet Peace Fund as much as we are able."

Archbishop Leontiy was cordially congratulated by N. D. Firsov, executive secretary of the regional peace committee, and by representatives of public organizations of the town who were present at this meeting.

Then Archbishop Leontiy answered the questions of APN correspondent, S. P. Shantyr, on the position of the

Russian Orthodox Church in our country and her activity in the defence of peace.

*Archpriest N. Dzichkovsky,  
Secretary, Simferopol  
Diocesan Board*

## KHARKOV

On November 30, 1976, Archbishop Nikodim of Kharkov and Bogodukhov was presented with a Soviet Peace Fund Medal at the Kharkov Regional Peace Committee offices.

Archbishop Nikodim was escorted by Archpriest Nikolai Kukharuk, Secretary of the Kharkov Diocesan Board. The presentation ceremony was attended by P. I. Zhmaga, Chairman of the Bureau of the Kharkov Regional Assistance Commission of the Peace Fund; members of the bureau of the regional assistance commission of the Peace Fund; V. G. Pocheptsov, vice-chairman of the presidium of the regional peace committee; members of the presidium of the regional peace committee; J. A. Kovrygin, executive secretary of the commission, and other guests.

Before presenting the award, V. G. Pocheptsov spoke to those present about the activity of the Soviet Peace Fund, the collection of signatures to the new Stockholm Appeal and the money contributions to the Peace Fund. He then went on to speak about the highly useful assistance of Archbishop Nikodim of Kharkov and Bogodukhov to the Peace Fund and said that the Regional Peace Committee had passed a resolution to award a Soviet Peace Fund Medal to Archbishop Nikodim. Then he presented the award to His Grace while everyone present applauded and warmly and cordially congratulated the latter.

In his reply, Archbishop Nikodim said: "Allow me to express my deep gratitude to the Soviet Peace Fund for the attention and honour accorded me by the award of the Medal of Honour for peace with which our country has highly appraised our modest service in the cause of peace. I say 'our' because I look upon this high award as an acknowledgement not only of my own services, but of those of all the Orthodox clergy and believers of our Kharkov Diocese who conscientiously contribute materially to the cause of peace.

"We Orthodox believers are also members of the great fraternal family of the peoples of the Soviet Union which devotes all its energy and good will to securing peace on earth in a firm and consistent way.

"Our Russian Orthodox Church, which has always aspired to promote goodness in human nature, through her Primate—now His Holiness Patriarch Pimen—calls upon all Christian Churches, offering daily prayers 'for peace throughout the world', to take a most active part in the cause of the defence of peace against all infringements on this greatest gift of God. This accounts for the active role of our Russian Church in the convocation of the world religious conference in 1977.

"We, members of the Russian Orthodox Church, consider it our sacred duty to stand on guard of peace together with all the Soviet people and particularly to give as much material support as possible to the Soviet Peace Fund, for peacemaking is one of the basic commandments to the Christian and one of the most noble features of our peace-loving people.

"We remember how many of our country's best sons and daughters lost their lives to gain peace in the struggle against the most evil enemy of our Motherland. We are aware of our government's efforts to safeguard peace, and our sacred duty today is to actively support the peacemaking activity of our government and people.

"During the Great Patriotic War the Kharkov Diocese contributed over 14,000,000 rubles to the Defence Fund; now, in peace time, it yearly contributes about 300,000 rubles to safeguard peace on our earth which was only won after many millions of Soviet people had lost their lives. We gain great moral satisfaction in helping to safeguard peace.

"I am deeply touched by the fact that my modest part in this noble achievement of our people has been marked. Allow me to assure you that our Kharkov believers, whom I spiritually nurture, will always devote as much material help as possible from their work and will replenish the Soviet Peace Fund in every possible way.

"I wish the Soviet Peace Fund the greatest success in the most noble struggle for peace throughout the world, for the power and prosperity of our country and the happiness and joy of all people on earth."

*Archpriest Nikolai Kukharuk,  
Secretary, Kharkov  
Diocesan Board*

## SMOLENSK

On December 13, 1976, letters of appreciation from the Smolensk Regional Peace Committee were presented to members of the clergy and church councils of the Smolensk Diocese at the offices of the Smolensk Diocesan Board. The meeting was attended by Bishop Feodosiy of Smolensk and Vyazma.

In his introductory speech, V. P. Dobrovolsky, executive secretary of the regional peace committee, spoke of how mankind was aspiring towards peace on earth and described the fruitful activity of Soviet people in the cause of strengthening peace throughout the world.

"Quite a significant role," he said, "is played in this noble cause by the Russian Orthodox Church whose members, together with all Soviet people, speak out for the reduction in international tension. The money contributions to the Peace Fund help to consolidate peace among people."

V. P. Dobrovolsky presented the letters of appreciation to His Grace Bishop Feodosiy; Archpriest Viktor Nikitsky, Superintendent Dean of the Sychevka Church District; Archpriest Nikolai Dubyago, Superintendent Dean of the Vyazma Church District; Archpriest Trofim Shepshelei, Superintendent Dean of the Roslavl Church District, and also to the church councils of the episcopal Cathedral of the Dormition in Smolensk, the Cathedral of the Holy Trinity in Vyazma, the Church of St. Nicholas in Sychevka, the Cathedral of the Transfiguration in Roslavl, and the Church of the Ascension in Gagarin.

Speeches in reply were made by Archpriest Nikolai Dubyago, Archpriest Viktor Nikitsky, S. N. Zhukova, Chairman of the Church Council of the Dormition episcopal Cathedral in Smolensk, and K. I. Kondrashov, Chairman of the Church Council of the Holy Trinity Ca-





**After receiving their awards in the offices of the Smolensk Diocesan Board**

thedral. The recipients thanked the regional peace committee for the deep trust shown them and promised in future to work even more fruitfully to promote peace on earth.

In his concluding speech, His Grace Bishop Feodosiy (of Smolensk and Vyazma) expressed his gratitude on behalf of the recipients to the regional peace committee for its high appraisal of the peacemaking activity of the clergy and laity of the Smolensk Diocese.

"The Russian Orthodox Church," he said, "by taking part in the Soviet Peace Fund since its foundation, actively struggles for peace throughout the world. With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, our dioceses and parishes, including the Smolensk Diocese, conscientiously and consistently make as considerable a contribution as possible to the Peace Fund."

In conclusion His Grace read the contents of the Christmas Message of His Holiness Patriarch Pimen and finished his speech with these words from the message: "Safeguard and defend peace with all your power and might".

*Father Ioann Grigoryev*

## **KHMELNITSKY**

On October 23, 1976, during the ceremony held in the premises of the Khmelnitsky Executive Committee, the Soviet Peace Fund Medals of Honour were conferred on Archpriest Feodor Polishchuk, the Secretary of the Khmelnitsky Diocesan Board; Archpriests Ioann Voityuk and Faddei Kot, both superintendent deans of the diocese, who had been awarded for their generous donations to the Peace Fund, motivated by the desire to consolidate peace, freedom and security of nations.

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On behalf of the recipients, Archpriest F. Polishchuk expressed their deep gratitude for the awards and added that they as citizens and patriots of their Motherland, as were all the other believers of the diocese, would strive in the future, too, to uphold the cause of peace and promote the participation of the clergy and laity in replenishing the Soviet Peace Fund.

*Archpriest F. Polishchuk,  
Secretary, Khmelnitsky  
Diocesan Board*

## A Meeting of the Vinnitsa Diocesan Board

On December 24, 1976, a meeting devoted to the part played by the clergy of Vinnitsa in the peacemaking cause was held in the offices of the Vinnitsa Diocesan Board.

The meeting, which was chaired by Bishop Agafangel of Vinnitsa and Bratslav, was attended by the superintendent deans of the six districts of the Vinnitsa Diocese and the rectors and other members of the clergy of the churches in Vinnitsa.

In his address to the people at the meeting, Bishop Agafangel spoke of the peacemaking of the Russian Orthodox Church and urged the members of the clergy to take a personal active part in replenishing the Soviet Peace Fund with voluntary contributions.

"'Peace' is the most precious word of our time," said His Grace. "This word contains the symbol of all the best in the life of humanity. Without peace people's well-being and happiness are impossible. Only peace can safeguard the success of creativity in all spheres of life. It is not in vain that the best representatives of mankind devote all their energy to the struggle to gain this well-being. More and more millions of people throughout the world are now standing under the banner of peace, aspiring to strengthen friendship among peoples and states, and to avert the terrible spectre of a new world war.

"Peace and the struggle for peace are a direct behest of the Gospel and to abstain from the struggle for peace is for the Christian to digress from the Gospel behests, to neglect the commandment of Christ the Saviour Himself.

"The defence of peace is the testament of 20,000,000 Soviet people—our fathers, mothers, brothers and sisters—who lost their lives in the Great Patriotic War.

"Hundreds of millions of people throughout the world by signing the new Stockholm Appeal have shown that they belong to the camp of the supporters of peace. This is the voice of the conscience of humanity, which, even in the darkest periods of human history, has never remained silent.

"And it is not in vain that our count-

ry is considered by all nations to be a stronghold and an indestructible bastion of peace. It is comforting to realize that our multinational country is united in its aspiration for peace. Our thoughts and feelings are full of this desire and the soul of our great people lives and is stirred by it.

"The Russian Orthodox Church, faithful to the principles of ecclesiastical-peacemaking and social movement for peace on earth also makes as large a contribution as possible to the general cause of peace. She constantly shares and upholds the will of our Soviet people with her prayers and blessings, her part in the struggle for peace and her moral influence.

"Since the international peace movement was founded, the Russian Orthodox Church in the person of her eminent representatives has continuously participated in its work.

"During meetings with the heads and leaders of various states and during conversations with representatives of Sister Local Churches, His Holiness Patriarch Pimen expresses the unswerving will of the Russian Orthodox Church for peace and accord among nations.

"We are impatiently waiting for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations which will be held in Moscow in 1977.

"On July 2, 1976, the first bulletin of the International Preparatory Committee of this conference was released. In his message to the readers of the bulletin, Patriarch Pimen wrote: 'We believe that the world conference being prepared will unite the representatives of different religions in their common aspiration to devote their efforts to creating universal and just peace, in which peoples' serene lives and their well-being will be joined together (2 Kgs. 20. 19; Jer. 29.7). We believe that the peacemaking efforts of religious people will blend with a similar aspiration in all men of good will, which is a reflection of the will of God (Rom. 12. 2), and our common beneficial work will be able to give peoples the possibility



of living in cloisters of peace and secure settlements (Is. 32. 18).'

"The voice of the Primate of the Russian Orthodox Church is an authority for all her Plenitude.

"With faith in the victory and triumph of world peace and in the success of our common cause I call upon all of you, beloved fathers and brothers, to join the ranks of the fighters for peace on earth and to take a personal part in replenishing the Soviet Peace Fund with voluntary contributions."

Father Vasilii Rishko, Acting Secretary of the Vinnitsa Diocesan Board, Archpriest Vladimir Barabakh, Superintendent Dean of the First Church District, Archpriest Valeriy Goncharuk, and Aleksandr Shvets spoke at the

meeting and on behalf of those present approved the resolution of Bishop Agafangel and for their part proposed that every clergyman of the Vinnitsa Diocese should take a personal part in replenishing the Soviet Peace Fund with voluntary contributions.

The proposal was supported and unanimously approved by the meeting.

At the end of the meeting a lecture by a member of the "Znanye" Society on the international situation was given and was listened to with deep attention.

All those present put their signatures to the new Stockholm Appeal.

*Father V. Rishko,  
Acting Secretary, Vinnitsa  
Diocesan Board*

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On October 3, the 16th Sunday after Pentecost, the Vladyka visited the settlement of Lezhnevo, Ivanovo District, where there is a two-storeyed church. The upper temple dedicated to the icon of the Theotokos "The Sign" was completely repaired last summer.

The Vladyka consecrated the renovated upper church. A moleben with the blessing of water was followed by the sprinkling of the church with holy water and then Divine Liturgy and festal moleben were held. Archbishop Iov expressed his gratitude to the rector, members of the church council and all those who "love the beauty and order in the House of God"; he wished them all to live in peace and enjoy the aid and intercession of the Most Holy Theotokos.

### **Diocese of Sverdlovsk**

October 23, 1976, marked the 10th anniversary of Bishop Kliment's consecration and that of his episcopal service in the See of Sverdlovsk. On the eve of the date, at the request of the clergy and laity, Bishop Kliment of Sverdlovsk and Kurgan (who is also the administrator a. i. of the Chelyabinsk Diocese) officiated at an evening service prescribed by the Rules and on the anniversary day celebrated Divine Liturgy, during which His Grace ordained Deacon Vladislav Petkevich, of the Cathedral of St. John the Baptist in Sverdlovsk, presbyter and Hypodeacon Ioann Stolpovsky, deacon. The thanksgiving moleben was followed by "Many Years".

On behalf of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to

Western Europe, His Grace Bishop Kliment was cordially greeted by Hegumen Prokl Khazov of the Leningrad Diocese. His Grace was wholeheartedly congratulated on his jubilee also by Archpriest Konstantin Chechulin, Dean of the Cathedral of St. John the Baptist, on behalf of its clergy and, on behalf of the Chelyabinsk Diocese, by the secretary of its board, Protodeacon Georgiy Peshkov who had assisted at the Divine Liturgy during which Vladyka Kliment was consecrated bishop; in the name of the clergy and laity of the Sverdlovsk and Kurgan regions best wishes were offered to His Grace by his secretary, Protodeacon Anatoliy Golovin.

Vladyka Kliment commenced his ministry in the rank of hieromonk at the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Harbin and in commemoration of the jubilee Protodeacon Georgiy Peshkov presented him, on behalf of the clergy and laity, both an image of the Theotokos "Consolation of All the Afflicted" especially revered by His Grace.

After the greetings ceremony, Vladyka Kliment blessed all those present with the icon of the Mother of God and thanked them for the best wishes offered to him.

On that day, the representative of the Council for Religious Affairs in the Sverdlovsk Region, A. V. Palamarchuk, acting on the instructions of the Sverdlovsk Regional Peace Committee (Bishop Kliment is a member of its presidium), presented His Grace with a Certificate of Honour from the Soviet Peace Fund.

## An Unfailing Luminary of the Bulgarian Land

Celebrations to commemorate the 1100th anniversary of St. Ioann of Rila

**O**n October 19, 1976 (New Style), the Feast of St. Ioann of Rila, the heavenly patron of the Bulgarian people and their Church, the Bulgarian Orthodox Church solemnly celebrated the 1100th anniversary of his birth (876-1976).

His Holiness Patriarch Pimen gave his blessing for a delegation from the Russian Church to attend the anniversary celebrations; they were Bishop German of Vilna and Lithuania (head of the delegation), and Protodeacon Vladimir Nazarkin, a staff member of the Department of External Church Relations of the Moscow Patriarchate. Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye in Moscow, also accompanied the delegation to Bulgaria.

### In the Sofia Theological Academy

On Sunday, October 19, the jubilee celebrations opened in the St. Clement of Ochrid Theological Academy in Sofia with Divine Liturgy held by the rector of the academy, Bishop Ioann of Dragovitia. The service was attended by His Holiness Patriarch Maksim; members of the Holy Synod and other hierarchs of the Bulgarian Church; Bishop Dometian of Znepolye, General Secretary of the Holy Synod; Bishop German of Vilna and Lithuania; the executives of synodal departments and of the Sofia Metropoly, professors and teachers of the theological academy, students and pilgrims. Also present was a delegation from the Orthodox Syrian Church (India), the Catholicosate of the East, headed by His Holiness Baselius Mar Thoma Mathews I, Patriarch-Catholicos of the East.

After Liturgy, the rector of the academy delivered an address, expressing his

joy at being able to welcome the delegations from the Russian Orthodox Church and the Orthodox Syrian Church. It was followed by an address from His Holiness Patriarch-Catholicos Baselius Mar Thoma Mathews I. He spoke about the history of the Orthodox Syrian Church, the origins of which go back to the year 52, and whose founder, according to tradition, is St. Thomas the Apostle. Drawing parallels between the confessions of his own Church and Orthodoxy, he emphasized: "our differences are merely historical and terminological..."

The meeting dedicated to the life and work of St. Ioann of Rila took place in the Assembly Hall of the academy. Present were His Holiness Patriarch Maksim; representatives of the episcopate of the Bulgarian Church; the delegation from the Russian Orthodox Church; the delegation from the Orthodox Syrian Church, the Catholicosate of the East; professors of the academy, staff members of higher educational institutions, students and guests. Also present was Stoino Barymov, Chairman of the Committee for Bulgarian Church Affairs and Other Cults under the PRB Ministry for Foreign Affairs. The meeting was opened by the rector.

Prof. Aleksandr Milev of the Sofia State University read the paper: "Greek Accounts of the Life of St. Ioann of Rila". The service to the saint was written in the Old Bulgarian language (Old Church Slavonic) in the second half of the 10th century, immediately after his death. It had a short appendage recounting the saint's life, which was read during services. Eight accounts of the saint's life have been preserved: one in Greek, the other seven in Old Bulgarian. Two of the latter *Lives* were written at first in Greek, but at an early stage translated into Old



Bulgarian, the Greek originals of which were lost. Not counting the anonymous or popular *Life*, which appears to be the oldest preserved (12th century), the first *Life* was written in 1183 by Georgiy Skilitza. The second Greek *Life* was written between 1474 and 1477 by Dimitriy Kantakuzin. St. Nicodemus Hagiorites (1748-1809), the famous ecclesiastical writer, put the *Life* written by the Hilandar monks, Serafim and Ioann, (which has come down to us only in Greek) into his Synaxarion.

Prof. Nikola Dilevsky of the theological academy read a paper entitled: "The Bulgarian National Saint, Ioann of Rila, in Old Russian Ecclesiastical and Liturgical Literature". St. Ioann of Rila began to be venerated in Russia in the middle of the 12th century. His name was first recorded in the menologion of the Galician Gospel in 1144 under the entry for October 19 (Old Style). Later on, especially since the 15th century, his name is often mentioned in Russian ecclesiastical literature: the menologions of the Gospels and Apostles, prologs (synaxarion), chetiyminei, psaltars with orders, menaia, and Church Rules. Veneration of southern Slavonic saints, including St. Ioann of Rila, became very widespread in Russia, especially during the second period of the South Slavonic influence on the Russian written language at the end of the 14th century. Of the *Lives* of St. Ioann of Rila, those which filtered into the Russian liturgical literature were the *Life* by Georgiy Skilitza; the first *Life* with a prologue written in the epoch of the Trnovo Kingdom, probably in the 13th century; and the *Life* compiled by the Bulgarian Patriarch, St. Evfimi, at the end of the 14th century.

The Dean of the Bulgarian Podvorye in Moscow, Magister of Theology, Archimandrite Nestor, delivered a report on the theme: "Cathedrals and Churches Dedicated to St. Ioann of Rila in Russia".

Rumen Vasilev, Candidate of Theology, read the paper: "On the Question of St. Ioann of Rila and Exarch Ioann". There exists a line of thought which asserts that St. Ioann of Rila and Exarch Ioann are one and the same person (see *JMP* 1976, No. 8), Vasilev

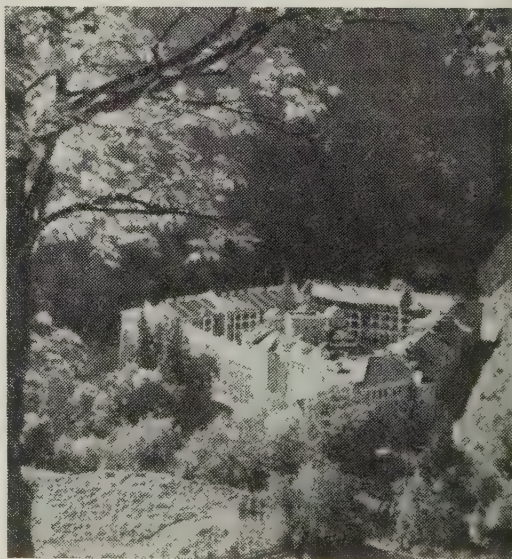
tries to prove that they are two different persons.

A student at the Sofia theological academy, Ivan Nikolov, recited his composition: "A Poem About the Hermit of Rila".

### In the Rila Monastery

Set in the depths of the Rila mountain range, near a small valley into which flow the mountain streams of the Rila and the Drushlyavitsa, stands the Rila monastery with its long and turbulent history. Founded in the 10th century by St. Ioann of Rila, it became one of the strongholds of Bulgarian spiritual culture during the time of the First Bulgarian Kingdom (861-1018). The monastery fell into decay when Bulgaria was subjugated by Byzantine in the 11th century, but was restored when the country threw off the Byzantine yoke. The monastery was built on the spot where it now stands in the 14th century with the help of Protosebastos Dragovol Khrelyo.

When the Balkans were conquered by Ottoman Turkey (1396-1878), the monastery, which stood at some distance from the main roads and defensive strongholds, became a treasure-house for all things Bulgarian—its language, culture and customs. In the middle of the 15th century the monastery was again devastated. It was restored by three brothers—Fathers Ioasaf, David







**Participants in the celebrations dedicated to the 1100th anniversary of St. Ioann of Rila's birth in the saint's monastery on October 19, 1976, Centre: His Holiness Patriarch Maksim of Bulgaria (on his left — Bishop German of Vilna and Lithuania) and Patriarch-Catholics Baselius Mar Thoma Mathews I**

and Feofan from the Kyustendil area. With great solemnity, they translated the relics of St. Ioann of Rila from Trnovo to the Rila monastery in 1469. This event uplifted the national feelings of the Bulgarians and from that time on, much literary and spiritual work was carried on in the Rila monastery and this did not die out, even during the darkest days of their enslavement to the foreign power.

During the period of the Bulgarian Renaissance the monastery was an important centre of culture and enlightenment. In the first half of the 18th century, the eminent Bulgarian writer, Hieromonk Iosif Bradaty was the leader of a thriving activity there. In the middle of the 19th century a Church Slavonic school was set up in the Rila monastery to train Bulgarian teachers. Here at this time much literary work was initiated by the patriarch of the new Bulgarian enlightenment, the people's illuminator, Hieromonk Neofit of Rila. In 1843, he opened a Bulgarian school which taught in Bulgarian, Old Bulgarian and Greek.

The last stage of the building of the

monastery occupies the period 1816-1870. In this relatively short period, Bulgarian master-builders, wood-carvers, icon-painters, all employed at the expense of the people, created masterpieces of national creative art.

The celebrations opened in the Rila monastery on October 18, with Little Vespers conducted by Metropolitan Kalinik of Vratsa with the assistance of the brethren. Many pilgrims had come to the monastery to venerate at the shrine of the saint. At 6 p. m. the monastery bells summoned the worshippers to All-Night Vigil, which was led by Metropolitan Varlaam of Plovdiv, with an assembly of the clergy.

In the morning of October 19, all participants in the anniversary celebrations, headed by His Holiness Patriarch Maksim processed to the monastery Church of the Dormition to the sound of ringing bells. Divine Liturgy was concelebrated by His Holiness Patriarch Maksim of Bulgaria, Metropolitans—members of the Holy Synod; Bishop German of Vilna, and other members of the hierarchy and clergy.



At the end of Liturgy, His Holiness Patriarch Maksim read out the patriarchal and synodal anniversary message.

Bishop German of Vilna and Lithuania read the message from His Holiness Patriarch Pimen of Moscow and All Russia, dedicated to the Bulgarian Church's celebration of the 1100th anniversary of the birth of St. Ioann of Rila (see *JMP*, 1977, No. 1). Bishop German presented the Rila monastery with a discus, chalice and asteriscus from His Holiness Patriarch Pimen.

His Holiness Patriarch Maksim thanked His Holiness Patriarch Pimen on behalf of the Bulgarian Church and the Rila monastery, for the prayerful participation of his envoys and the very valuable and memorable gifts.

Then the father superior, Archimandrite Mefodiy, invited the participants to dinner in the monastery refectory. During dinner, His Holiness Patriarch Maksim, Bishop German of Vilna and Lithuania, and Stoino Barymov, Chairman of the Committee for Bulgarian Church Affairs made speeches.

His Holiness Patriarch Maksim thanked the brethren for their hospitality to all the participants.

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On October 17, the Holy Synod of the Bulgarian Church held a reception at which, among the guests of honour participating in the celebrations, were Stoino Barymov, Chairman of the Committee for Bulgarian Church Affairs and Other Cults under the PRB Ministry of Foreign Affairs; H. E. I. R. Hiremat, Ambassador of the Republic of India to the People's Republic of Bulgaria; and Vylko Gochev, Vice-Chairman of the Committee for Solidarity with the Peoples of Asia and Africa. His Holiness Patriarch Maksim, Vylko Gochev, Bishop German of Vilna and Lithuania, and His Holiness Patriarch-Catholikos Basilius Mar Thoma Mathews I delivered speeches.

On October 18, Bishop German of Vilna and Lithuania and members of the clergy accompanying him were received by Stoino Barymov. Afterwards they called at the Soviet Embassy.

On October 20-21, Bishop German and Protodeacon Vladimir Nazarkin went with Metropolitans Pankraty and

Kallinik and Archimandrite Nestor and Hegumen Nikita to Plovdiv. The delegation also visited the Bachkov monastery and the Memorial Church on Shipka built in commemoration of the Russian soldiers and the Bulgarian irregulars who were killed in the Russo-Turkish War of Liberation in 1877-1878. In the church crypt Bishop German said a panikhida for the warriors and, according to Bulgarian custom, poured wine and laid red carnations on the sarcophagus in which rest the remains of the heroes. Flowers were also placed at the monument to Freedom on the peak of Mt. Stoletov. On their return to Sofia the delegation visited the Kazanlik Convent of the Mother of God.

In the morning of October 22, Bishop German, Hegumen Nikita and Protodeacon Vladimir Nazarkin were received in the synodal chamber of the Holy Synod by His Holiness Patriarch Maksim. His Holiness once again asked that his gratitude be conveyed to the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, for the prayerful participation of his envoys in the anniversary celebrations, the joint celebration of which will make possible the further expansion and strengthening of the traditional bonds between our Churches and peoples.

Hegumen NIKITA YAKEROVICH

## ORTHODOX CHURCH CHRONICLE

**Czechoslovakian Orthodox Church.** A three-man delegation of the Constantinople Patriarchate headed by Metropolitan Meliton of Chalcidon with Metropolitan Damaskinos of Tranoupolis and Protopresbyter Georgios Tsetsis paid an official visit to Prague on May 13-14, 1976. The delegation conveyed the greetings of His Holiness Patriarch Dimitrios of Constantinople to His Beatitude Metropolitan Dorotej of Prague, Head of the Czechoslovakian Orthodox Church, and acquainted him and other hierarchs of the Czechoslovakian Orthodox Church with the position of the Constantinople Church on preparations for the Holy and Great Council.

In order to acquaint the Local Orthodox Churches with this position the delegation visited almost all the Local Churches and on May 14 left Czechoslovakia for Yugoslavia. During their talks the dignitaries also discussed the possibility of training a Czech student at the theological faculty in Salonika and the forthcoming visit to Constantinople of His Beatitude Metropolitan Dorotej of Prague on the invitation of His Holiness Patriarch Dimitrios of Constantinople.

("Glas Pravoslavi", 1976, No. 5)

## Second Congress of Orthodox Theological Schools

**T**he Second Congress of Orthodox Theological Schools was held from August 19 to 29, 1976, in the Inter-Orthodox Centre of the Hellenic Church at Penteli monastery.

The first congress was held in Athens in 1936. The second was projected for Bucharest in 1939, on the themes: "The Origins of Faith" and "The Social Mission of the Church". The opening of the congress was prevented by the Second World War. Not until the sixties were efforts resumed to organize another congress. In 1971, after a correspondence between the Primates of the Romanian and Hellenic Churches, the Romanian Church transferred the right to organize the congress to the Hellenic Church, in view of the commencement of work by the Inter-Orthodox Centre in Penteli. In January 1972, the Holy Synod of the Hellenic Church entrusted the Theology Faculty of Athens University with the preparation of the congress. A preparatory committee was set up, whose activities (two sessions, in March 1975 and February 1976, were held in Penteli) included the participation of theologians from the Churches of Constantinople, Antioch, Serbia, Romania, Hellas, America and Finland. The committee chose the congress's theme, and worked out its programme.

All the higher theological schools of the Local Orthodox Churches were represented at the second congress. The delegation from the theological institutes of the Russian Orthodox Church comprised Archpriest Nikolai Gundyayev, professor at the Leningrad Theological Academy and Deputy Head of the Moscow Patriarchate's Department of External Church Relations (head of the delegation); Archpriest Feriz Berki, Doctor of Theology, Superintendent Dean of the Moscow Patriarchate's Hungarian Orthodox Parishes in Hungary; Nikolai A. Zabolotsky, professor at the Leningrad Theological Academy; Konstantin E. Skurat and Aleksei I. Osipov, professors at the Moscow Theological Academy; Grigoriy N. Skobei, Candidate of Theology, a staff member of the

Department of External Church Relations, and the interpreter Mstislav L. Voskresensky, a lecturer at the Moscow Theological Academy.

The congress was attended by the following bishop-theologians: His Eminence Damianos, Archbishop of Sinai and Raifa; Archbishop Vasilii of Brussels and Belgium (Russian Church); Metropolitan Barnabas of Kythera (Hellenic Church); Bishop Sila of Amphilopolis (Constantinople Church), Dimitrios of Vresthenis (Hellenic Church); Theodore of Naucratis (Alexandrian Church); the archimandrite-hegumens of a number of monasteries of Mount Athos. Present also were representatives of the Roman Catholic, Orthodox Syrian (Catholicosate of the East, India), Old Catholic and Lutheran Churches, as well as of the World Council of Churches. In all, the members of the congress numbered about 100, and including guests, observers and staff—236.

All the congress members were divided into five working groups to discuss the themes of the congress. These working groups were coordinated by a committee comprising Archpriest John Meyendorff (St. Vladimir Orthodox Theological Seminary, Crestwood, N. Y.), C. Andronikof (St. Sergius Orthodox Theological Institute, Paris) and N. Nissiotis (Theology Faculty of Athens University).

The congress presidium changed every day, to ensure maximal representation of the theological schools. An exception to this was the first session, on opening day, when the presidium was made up of representatives of the various schools which had participated in the first congress in 1936. The progress of the congress's work was supervised by a governing committee, on whose behalf Prof. S. Agourides spoke at several plenary sessions. The daily programme began with Divine Liturgy or Matins, and ended with Vespers.

The over-all theme of the congress was "The Theology of the Church and Its Application". This basic theme was subdivided into three parts, each of



which were further subdivided into nine sub-themes. Two papers, each accompanied by two commentaries, were read on each sub-theme. The papers and commentaries were the subject of group discussions and also gone into at the plenary sessions.

Two papers were delivered by delegates of the Russian Church: "Community Spirit and Sobornost" by Prof. Nikolai Zabolotsky, "The Ecumenism of Orthodoxy" by Prof. Aleksei Osipov, and two commentaries: by Archpriest Prof. Nikolai Gundyaev to the paper of the representative of the Serbian Orthodox schools, Hieromonk Afanasiy Jeftich, on the theme "Liturgy and Spirituality" and by Prof. Konstantin Skurat to the paper of the representative of the Hellenic theological schools Prof. C. Mouratides on the theme "Community Spirit and Sobornost".

Prof. N. Nissiotis read an introductory paper on the congress theme. Theology, the speaker noted, must be closely connected with life: it must bear witness to it and be implemented in it. Theology should be ecclesiastic. Its goal is to bring man closer to God. It finds its most complete expression in the Holy Trinity.

## I

The first aspect of this theme proposed an examination of "Theology as an Expression of the Life and Consciousness of the Church."

1. Liturgy and spirituality are the best embodiment and expression of the theology—such was the content of the first sub-theme.

The first speaker, Prof. C. Andronikof of the St. Sergius Orthodox Theological Institute, regarded theology as the Church's vision of God and communion with Him in close conjunction with Liturgy, and as the expression of the faith, consciousness and experience of the Church. Spirituality implies the mutual interaction of the Holy Spirit and the spirit of man. Man mobilizes his spiritual forces with the help of the Holy Spirit.

The second speaker, Hieromonk Dozent Afanasiy Jeftich of the Belgrade Theology Faculty, pointed out the mutual dependence of Orthodox spirituality and genuine theology. However, his

paper failed to give due consideration to the individual role of man in achieving his own salvation, and this imbalance provoked a lively discussion. Archpriest Prof. Nikolai Gundyaev pointed out in particular that the paper had too vertical an orientation, and that the horizontal dimension of the question should not be ignored, for the aim and content of spirituality is not only man's living communion with God, but also with his fellowman as well. Neither could one agree with the speaker's statement that "spirituality in the Orthodox Church is entirely liturgical". There are well-known examples of the utmost spirituality being manifested in non-liturgical situations too, as, for example, the achievement of St. Mary of Egypt, and of many others. Prof. Konstantin Skurat brought our attention to the important theme touched on in the paper that theology must invariably be accompanied by humility, faith and the partaking of the Holy Sacrament.

2. Theology is not only the means for the Church to contemplate the mystery of her spiritual being, but also her outer manifestation. Each Christian, as a member of the One Body of the Church, is aware that he is not an isolated individual, but an active participant in the ecclesiastical community united by brotherly love.

The sub-theme "Community Spirit and Sobornost" was put forward for the congress's consideration. It was analyzed in Prof. Nikolai Zabolotsky's paper. Of particular interest was the section of the paper where the speaker considered his topic in connection with Orthodox self-awareness, as the sensation of love for God and all things created, ensuring the development of life in mutual communion, and rejecting destructive disunity. In this sense Orthodox self-awareness strengthens community spirit and contributes to the understanding of catholicity—the sobornost of the Church.

At the end of his paper the speaker dealt with the problem of renewal in Orthodoxy. He rightly maintained that the essence of Orthodoxy and all its properties should remain intact. Only the interpretations could admit of change.



**The Second Congress of Orthodox Theological Schools in session**

Prof. C. Mouratides, Dean of the Theology Faculty of Athens University, gave a slightly different interpretation of the theme in his paper "Theology as an Expression of Community Spirit and Sobornost". He analyzed the interconnection of theology and community spirit, sobornost.

The speaker's comparison of theologizing with the celebration of the Eucharist, and his stipulation of the high degree of sanctity from theologians met with some criticism. Prof. Mouratides answered these objections by saying that there is a direct link between the Holy Eucharist and theology, and that theologizing necessitated communion with God.

3. The history of the Church is closely connected with the history of the Trinitarian, Christological and, finally, eschatological issues. A revelation of these aspects was given in the papers of Archpriest Th. Stilianopoulos, professor at the Brooklyn Theological School (Constantinople Church), and Prof. T. Koev of the Sofia Theological Academy.

The former speaker discussed his

theme on the basis of the New Testament. He began by showing the eschatological and historical aspects separately, and then examined their close connection. He was concerned not so much with futuristic as with established existing eschatology.

Prof. Koev surveyed the theme largely from its historical side. He considered the Church in two of her aspects: the Christological and the Pneumatological, for she is "at the same time the Body of Christ and the plenitude of the Holy Spirit". The eschatological aspect of her life is also an integral part of the Church's essence. "In the Church's historical existence," said the speaker, "this aspect is manifested in the fact that she leads her members to communion with God and deification." One of the aims of "theological activity" he concludes "is the correct orientation of Christians, proceeding from the Gospel truths and the teaching of the Holy Fathers relating to social problems and to all the multifaceted life of mankind, to ensure that they contribute to the formation of a more just society".

After the reading of the papers a



plenary session was held at which the secretaries of the working groups reported on the progress of their groups, and a discussion was held on the first part of the over-all theme.

During the discussion attention was given to the necessity of developing a theology which was closely linked with life (Metropolitan George of the Lebanon Mountains, Antiochene Church, and Metropolitan Gregorios, Orthodox Syrian Church in India); and it was stressed that what mattered today was not a definition of theology, but what and how it was said (J. Anchimiuk, lecturer at the Orthodox Department of the Warsaw Christian Theological Academy). The results (Prof. Ion Coman of the Bucharest Theological Institute) achieved by theology throughout the centuries-old history of the Church were pointed out: it had preserved the purity of faith; had contributed to the conversion of heathens; had helped to increase charity, and had familiarized the Church's members with the fundamental achievements of reason.

## II

The second aspect of the theme—"Theology as an Expression of the Church's Presence in the World".

1. The most important task of theology is to bear witness constantly to the salvation accomplished by our Lord Jesus Christ and given to man by the Holy Spirit. As a constant witness to the Kingdom of Heaven, theology summons us to conversion and repentance.

Archpriest Alexander Schmemmann, professor at the St. Vladimir Orthodox Theological Seminary, read a paper devoted to a discussion of the problems of the Church's presence in the world from the point of view of Orthodox consciousness. Of particular interest was his account of the interpenetration of Church and State in Byzantine, "into an organic unity with one body and soul". It was remarked in the discussion on this point that the best solution to this problem is the separation of the Church from the State.

His co-speaker on this theme, Dr. N. Tarazi, Lebanon, discussed the dynamics of salvation. Dr. Tarazi's paper urged a return to biblical theology. The

speaker compared the paths of salvation of the Old and New Testaments. His affirmation that salvation is achieved within the Church provoked the following question during the ensuing discussion: What happens to those outside the Church? In his answer to this question, Archbishop Vasiliy of Brussels and Belgium said that we cannot state with certainty where people find salvation, but we believe that good deeds lead to God. The actual phrasing of the sub-theme—"dynamics of salvation"—was called into question (Prof. Aleksei Osipov) as admitting a non-Orthodox spirit into the discussion.

2. Papers on the theme "Mission and Pastoral Obligations" were delivered by Bishop Anastasios (Yannoulatos) of Androussa, professor at the Theology Faculty of Athens University, and Archpriest G. Marcu (Romanian Church), professor at the Sibiu Theological Institute.

Bishop Anastasios concentrated mainly on mission. For mission to be successful it must have an objective approach to reality. While in the past the boundaries between the Christian and the non-Christian worlds were clearly demarcated, today the situation is different: Christians live side by side with people professing non-Christian religions or adhering to no religion at all. In pastoral service it is also imperative to bear in mind the vital role played by women in the Church.

In his paper Archpriest Prof. G. Marcu expressed the interesting view that mission can only be successful when the Church unites her aspirations with the best aspirations of her people. However, his declaration that the Church cannot exist without organized mission provoked discussion. In the discussion it was pointed out that mission was the Church's duty, its form differing according to local conditions. Only missions based on force or deceit was condemned. Mention was also made of the importance of diligent celebration of divine service as it was here that mission and ministry were conjoined.

3. The sub-theme, "Dynamics of the World in the Church", was analyzed in the papers delivered by Archpriest D. Staniloae, professor at the Bucharest Theological Institute, and Prof. C. El-

chaninoff of the St. Sergius Orthodox Theological Institute.

Archpriest Prof. D. Staniloae stressed that the process of reaching God is one of constant motion. An important role in this process is played by love, which, in the words of St. Maximus the Confessor, unites men, removing all distinction between them.

Prof. C. Elchaninoff said that unity in faith and life was a necessary condition for the success and effectiveness of the work of the Orthodox Churches in the world. The speaker had an interesting view of the range of the Church's activities, seeing no ontological contradiction between the Church and the world, between the Church and the dynamics of the world as such. The Church can only reject those dynamics of the world which are the product of sin (1 Jn. 5. 19).

The secretaries of the groups read reports summarizing progress of work on the second part of the over-all theme: we talk a lot about the Church, but she plays too small a role in our lives. The Church should concentrate more on the world, for the sake of the salvation of her children who live in the world. Our attitude to the world should be expressed in deed, not word. The Christian should love the world, for Jesus Christ suffered for its sake.

By way of summarizing the results of discussions on the second aspect of the over-all theme, Archbishop Vasilij of Brussels and Belgium pointed out that much had been said at the congress about the dynamics of the world in the Church, but no definition had been given of these dynamics, for "God is above movement and repose".

The theme "The Church and the World" should, in the opinion of Prof. S. G. Papadopoulos of the Theology Faculty of Athens University, be discussed at the Pan-Orthodox Council.

### III

The third aspect: "Theology in the Renewal of the Life of the Church".

1. The first sub-theme "Critical Review of the Applications of Theology" determined the task of theological schools to be sensitive to ecclesiastical problems of the modern age. This sub-

theme was discussed in papers delivered by Metropolitan Chrysostomos of Myra, Constantinople Church (paper read by Prof. V. Istavridis), and of Archpriest J. Romanidis, professor at the Theology Faculty of Thessalonica University.

Metropolitan Chrysostomos defined theology as the expression of the Triune Life. In his commentary to the paper Metropolitan Ioann of Helsingfors, Autonomous Orthodox Church of Finland, pointed out that theology must operate in the Church and for the Church. It cannot be indifferent to the Truth, and must rid itself of individualism and particularism.

Archpriest Prof. J. Romanidis's paper gave an interesting discussion of the interrelation of theology and spirituality, from which we can conclude that one of the tasks of theology is the renewal of the life of Christians. The speaker made an interesting statement—although in need of further clarification and theological criticism—that "the Bible, the writings of the Church Fathers and the decisions of the Councils are not a Revelation, but merely pronouncements about the Revelation". Other statements made by the speaker also call for further study, such as: "All shall be saved; but not all shall be glorified in the contemplation of the Lord's glory"; "all shall apprehend the truth in Christ, but not all shall partake of the glory of God in Christ", etc. In his opinion the criterion for theology should be a return to the ancient sources of faith.

2. The sub-theme "Catholicity and Nationalism" was analyzed in the papers read by Academician I. Karmiris, professor at the Theology Faculty of Athens University and Bishop Antonie of Ploiești (Romanian Church).

The former saw catholicity and Orthodoxy as equivalent. Catholicity corresponds, he said, to the plenitude of truth and salvation. The Church is in the image of the Holy Trinity: she is, at the same time, one and many. The Church's locality does not disturb her catholicity and unity. Autocephaly, the speaker maintained, should not be understood in a political sense, it does not destroy the unity of Orthodoxy and the unity of its component Local Churches



with one another under the guidance of the Holy Spirit. Catholicity and unrestrained nationalism are mutually exclusive. In this regard the speaker made a particularly significant remark "that the nationalism of the Greeks and Latins played a decisive role in bringing about the great Church schism between the Old and the New Rome in the 9th and the 11th centuries". Nationalism in the Church, inconsistent with her essence, was condemned by Prof. Karmiris as heresy, which prompted the commentator on the paper—Archimandrite Maxim Aghiorgoussis, professor at the Brooklyn Theological School—to examine the problem of diaspora, for, in his words, filetism is inherent in diaspora. The filetism of diaspora, he continued, results in the negation of catholicity. Prof. N. Lossky remarked that filetism in diaspora is not a thing of the past. We have heard it said, he continued, that, for example, French Orthodoxy should have only French adherents. Archbishop Vasilii of Brussels and Belgium sees as one solution to the problem of diaspora the formation of autocephalous or autonomous Churches, in the latter case with the preservation of the existing jurisdiction.

Bishop Antonie of Ploiești pointed out that the Pentecost is the basis of the Church's catholicity and ethnic principle. On the subject of diaspora he said that the problem of its religious existence was a juridical one, and that it was up to the Pan-Orthodox Council to resolve it.

Among the other questions which came up during the discussion of the paper was: What is an autocephalous Church, is she a group of dioceses or can she be a single diocese? Bearing in mind the importance and urgency of the Church's problems Archbishop Vasilii of Brussels and Belgium proposed that an Inter-Orthodox Commission be set up to monitor developments in the Church.

The analysis of the third sub-theme, "The Dimension of Orthodox Ecumenism", confirmed the ecumenical orientation of Orthodox theology. Papers on the theme were read by Prof. Aleksei Osipov of the Moscow Theological Academy and Prof. V. Istavridis of the Chalcis School.

Prof. Osipov's paper, which was commented on by Prof. Todor Sabev of the Sofia Theological Academy and Prof. George Bebis of the Brooklyn Theological School, discussed the relationship of Orthodoxy to the ecumenical movement, taken not in a historical perspective and retrospective, but on the basic ideological and theological parameters of life and development. Prof. Sabev pointed out that the speaker should have noted that Orthodox ecumenism is the inner essence of Orthodoxy. Prof. G. Bebis took up Prof. Osipov's assertion that ecumenism does not take the place of Orthodoxy, "for it is not the number of different Churches which determine the plenitude and unity of the Church, but the correspondence of any Local Church to the truth of the Tradition of the Early Church heritage".

In his paper Prof. V. Istavridis elucidated the history of the ecumenical movement. A special section was devoted to the participation of Orthodox Churches in the development of the movement. After 55 years of cooperation between Orthodoxy and the ecumenical movement the time had come, in the speaker's opinion, to convoke a pan-Orthodox conference to review and evaluate the progress of Orthodox ecumenism and to work out its policy for the future.

The papers were followed by discussion at the plenary session. It was pointed out that the WCC had done all in its power to bring together all Protestants, and had helped the Orthodox Churches to meet the Ancient Oriental Churches and the Old Catholics, and that it is endeavouring to serve the cause of Church cooperation and unity (Prof. I. Karmiris). However, criticisms were also voiced of the ecumenical movement. In particular, we heard that in view of the seriousness of the ecumenical movement the Orthodox representation in the WCC was insufficient, it being largely a Protestant body, and for this reason our own unity was of paramount importance (Prof. C. Mouratides). We were also told that the WCC does not embrace the entire ecumenical movement, and is not its best expression: there are also the Churches' bilateral theological dialogues, which are more useful and fruitful.

At the last plenary session on August 29 the wish was repeatedly expressed to hold such congresses every four years, and Prof. S. Agourides's congress report was accepted:

"On the conclusion of this Second Congress of Orthodox Theological Schools we raise our voices to the Lord in praise and gratitude that after an interval of forty years the world's Orthodox theological schools and academies have gathered together in the Inter-Orthodox Centre at the Penteli monastery and for ten days have discussed the basic theme 'The Theology of the Church and Its Application'.

"All the Congress participants were convinced of the importance of various factors such as society, the necessity of finding a mutually comprehensible theological language, and the complexity of the problems facing the various Orthodox Churches today. The session was characterized by a loyalty to the spirit of Orthodoxy, a deep interest in ecclesiology, ecumenical research and activity, and also by the all-embracing love for one another shared by all the participants.

"This does not, of course, mean to imply that different points of view were not expressed on the various theological problems, as can be seen from the papers and the comments to them, and which was particularly evident from the group discussions.

"The proceedings of the congress will be published in the near future. They will enable us to evaluate clearly and fully the problems under review, common to all the theological tendencies and schools.

"The congress made evident the importance of the pastoral dimension, as well as the participants' deep interest in the Church's vital problems, and in such disturbing problems of modern society as ideology, secularization, hedonism, violence, social justice, peace.

"In reviewing the over-all theme 'The Theology of the Church and Its Application', we have had the opportunity to assess the quality of present-day Orthodox theology and to determine the prevailing direction of theological thought and the fundamental problems with which Orthodox theology must

come to terms as soon as possible, if it is to fulfil its obligations to the Church and to the people it serves.

"This was a congress of study in the hope of regenerating Orthodox theological thought for the future by way of closer cooperation and contacts between the Orthodox theological schools.

"It was decided that the next congress would be held within the next few years and that the method of its convocation would be worked out."

\* \* \*

It was impossible to go into all the details of the congress's theme in the relatively short time available, but the participants were nevertheless able to make a contribution as far as possible towards its exploration. They shared the spiritual richness and experience of their Churches with one another, encouraged hopes of similar gatherings in the future, and agreed on a number of projects: the compilation of a theological dictionary, exchange of professors, students, theological literature, etc.

Whilst accepting Prof. S. Agourides's view that it was still too early to make any concrete proposals, the participants agreed on general guidelines for the next conference: to concentrate on practical themes (Docent J. Voulgarakis of the Theology Faculty of Athens University), on preparations for the Pan-Orthodox Council (Metropolitan George of the Lebanon Mountains), and on social and national problems (Archpriest Prof. D. Constantelos). It was pointed out that consultations were also needed on more specific themes, such as anthropology, mission, et al. Proposals were made about how to prepare for the congress: circulating papers so they could be studied in advance (Archpriest Prof. Thomas Hopko). One delegate made the excellent suggestion that more free time should be allotted for meeting and conversation, as it is one of the aims of the conference to promote personal relations between theologians (Prof. G. Galitis, Dean of the Theology Faculty of Thessalonica University).

May our Lord help the theological schools to realize these good wishes in the near future!

Professor KONSTANTIN SKURAT



# An Untiring Worker in Christ's Service



**Church of Sts. Cyril and Methodius in Chudobin,  
Olomouc Diocese, CSSR**

The more Father Vsevolod built, the stronger he became in spirit. On a number of occasions he fell from heights on the building site but the Lord saved and healed him, as He did St. Serafim of Sarov.

It was not only the Mukachevo Diocese which needed his help. In Moravia and Czechia, Bishop Gorazd, who led the Czech Orthodox movement at that time, was faced with the same problems. On his visit to the Zakarpatskaya Region, Bishop Gorazd heard of the work carried out by Arch-priest V. Kolomatsky and asked Bishop Damaskin (who later became Metropolitan of Zagreb) to allow Father Vsevolod to come and build churches in the Diocese of Czechia. This assistance was arranged in such a way that when one diocese became short of money the building work

would stop there for a time and our conscientious worker would move to another diocese and continue to work there, earnestly and without respite.

In Moravia he started in Rymicy (1933-1934, church and iconostasis) then in Chudobin (1934-1936) and in Stremeničko (1936, church and iconostasis). Returning once more to his own region, he built a church and iconostasis in Svalav (1935) and in Bliki (1936); the bishop's residence in Mukachevo following Engineer Terekhov's plan, also a domestic chapel in the Novgorod style (1936-1937), and in Velikie Luchki (1936-1937). From there he once again returned to Moravia and built a church in Olomouc (1937-1939), and in Dolny Kouce, in the house of Father I. Neruda, he built a chapel and iconostasis. But by this time, the dark clouds of war had already started gathering. Father Vsevolod began work on the construction of a church and iconostasis and a parish house in Třebíč (1939-1940), and in Čelehovice (1941-1942). For days on end he and his son Daniil worked alone at the building because the believers could help only after working hours. With this last church, Father Vsevolod temporarily gave up building churches although there was a great need for them.

In 1942 the Nazis, having charged Bishop Gorazd and his associates with patriotic participation in the general movement for liberty, sentenced them to be shot. The sentence was carried out on September 5, 1942, in Prague. Following this the Czech Orthodox Church was abolished, her clergy arrested and deported to forced labour camps in Germany. Father Vsevolod Kolomatsky was also taken, but because of his health he was able to return to Prague, where he sought work as best he could. He was strictly forbidden to conduct divine services, but trusting in God's protection, he secretly held services and occasional offices in the house of Mr. Sembera. The faith of the orphaned flock, left without a bishop, in God's help, seemed to have blinded the enemy, for they were un-

Concluded. See beginning in No. 2, 1977.

ble to discover the believers who were praying with their pastor for victory over the oppressors. The fervent prayers of a thousand hearts were heard and fulfilled. Thanks be to God there was no traitor amongst them.

After many hardships and sacrifices, the year 1945 at last brought with it the much longed-for victory. The Czech priests began to return to their freed native land, to their scattered flock and to the deserted shrines. Once again, there was much for Archpriest V. Kolomatsky to do and he began his work on the cathedral in Prague, which the Nazis had wrecked. As far as it was possible, he restored the iconostasis and other parts of the cathedral so that it would be possible to conduct divine services. He also repaired the side-chapel. After the Czech Government had begun putting its affairs in order, Father Kolomatsky and Father Chervin (an engineer by profession) went to see the Minister of Education and told him of the sad plight of the Czech Orthodox Church. They were also received by President Eduard Beneš, to whom they spoke about the revival of the Church.

Father Vsevolod was temporarily assigned to administer the Czech Diocese and he started to visit the parishes seeking out the scattered flock. The shrines were deserted and the sacred vessels destroyed, so to start with Father Vsevolod had to make do with ordinary utensils for ecclesiastical use. He took to sewing the vestments himself out of tablecloths brought by the parishioners, because suitable fabrics were unobtainable. Through his inspired word he called the faithful to revive Church life.

After visiting all the parishes he started building a church with an iconostasis in Kroměříž (1946-1947). In May 1946, with the arrival of the Most Reverend Archbishop Eleferiy, Exarch of the Moscow Patriarch to Czechoslovakia, Church life steadily began to return to normal. Father Vsevolod wished to become a monk and soon took his vows under the name Andrei, in honour of St. Andrew the First-Called, and was thereafter raised to the rank of hegumen, then, at the end of 1946, to the rank of archimandrite. When the Volyn Czechs arrived in Czechoslovakia he again took up church-building, adapting dwelling



Iconostasis in the Kašov church (above) and the iconostasis in the Opava church (below)





places into prayerhouses. At that time they were given some Roman Catholic churches in which he built in iconostases.

So over a period of ten years Father Andrei built 31 iconostases, simple ones but in accordance with all the regulations. After the Orthodox parishes in Slovakia were joined to the Czech Orthodox Church, Father Andrei moved to Slovakia. There, in Mežilaborcy he started work on a magnificent church with an iconostasis, a monument to Russian and Czech soldiers killed in the Second World War. The church was built and decorated in 1948. Hardly had he finished it than he began the building of the Cathedral (with an iconostasis) of St. Aleksandr Nevsky in Prešov and executed the murals in it. He also restored the church in Ulič-Krivy after it had been damaged by fire. At the same time he built a spacious church in Stakčín; a little church in the village of Dara (1950) as well as iconostases in Litomeřicy, Žatc, Most, Plzeň, Goršovský Tin, and other places. The number of parishes began to increase.

In 1950, the Orthodox Church of Czechoslovakia received her autocephaly from the Mother Church—the Russian Orthodox Church. His Beatitude Metropolitan Eleveriy of Prague and Czechoslovakia, having become the Primate of the new Local Church, organized courses to train priests and deacons. The courses were headed by Father Andrei who also taught liturgics. In 1952, he returned to the Czech Diocese and out of the ruins of a house built a church in Ceska Lipa, while in Krasna Lipa, in a dilapidated Old-Catholic church, he built in an iconostasis, and the same in Teplice. After this he was appointed rector in Ceska Lipa and later on in Rumburk where he restored a ruined Catholic church, built in an iconostasis and painted the murals. He also completed the priest's house in which he lived very humbly.

In 1961, he again had to build a church and iconostasis in Ceska Lipa, this time in different premises and another in Postoloprť. In 1969, he built a belfry in Ulič-Krivy and an iconostasis in the metropolitan domestic chapel. We have enumerated here

the churches and iconostases built by Father Andrei, as well as the murals he had painted—in fact, everything we could recall. But he did far more for our Orthodox Church. His life and ministry are bright pages in the history of the rebirth of Orthodoxy in Czechoslovakia.

We dedicate this article to the 80th birthday of Father Andrei Kolomatsky. Through his invaluable work, building and repairing churches, iconostases, parish houses he has performed a great service for the believers of the whole of our Church. As a rule he never charged for his work. He spread and tried to encourage church-building in Czechoslovakia along the lines of ecclesiastical architecture of the Mother Russian Church—the Novgorod, Kolomna and Uglich styles. With his work, he introduced a fresh and new trend into ecclesiastical art in our country greatly dominated by the German “Kirche” style. The icons he painted were also in the Russian-Byzantine style, and through this he expressed the desired revival of Orthodox painting.

Through his unceasing work and with his gift, Father Andrei accomplished a missionary deed of paramount importance: he acquainted our people with Orthodox Church art. He never boasted of his great feats although he would have been justified in quoting to all members of our clergy, the words of St. Paul:... *but I laboured more abundantly than they all* (1 Cor. 15. 10); no one ever heard words of this kind pass his lips. Even his 80th birthday, he celebrated modestly in his home in grateful worship of the Lord. Very few even knew about his birthday. However, the Regional National Committee in Dečín paid him homage; it presented him with a congratulatory letter, highly praising his diligent work for society and for the Orthodox believers. Our own Orthodox Church, as an acknowledgement of his valuable services to the Church awarded him the Order of Sts. Cyril and Methodius, 2nd degree, with a large star.

Despite his weakening physical strength, Father Andrei never refuses his help in any way to the priests and believers. Recently, he constructed ico-



**Memorial Church of St. Aleksandr Nevsky In Prešov**

nostases in Sokolov, Friedland, Opava, Sudicy, Kašov and Ostrov and also in several other places. He is always ready to fulfil requests — makes exquisite icon-cases, icon-frames, crosses and himself paints the icons. Enriched by his lifetime's experience as a pastor, he writes articles on various topics for the church press, and at meetings of the clergy he offers sound practical advice and explains various aspects of Church life.

He continues to take an active interest in the life of the Church and up to this day guides two parishes — Rumburk and Česká Lipa. He himself looks for instances where he may be of assistance with his store of experience and talent, never seeking recompense for his work. On the contrary, he often spends his own money on the work he undertakes and even pays the travel expenses himself. A marvellous example of selflessness to us all!

The Lord has sent our Orthodox Church a wonderful gift in the person of Archimandrite Andrei Kolomatsky. His numerous services to the Church

have been indelibly recorded in the history of our Church, perpetuating his goodness. If only all of us pastors of the Church would follow his marvellous example for the benefit of the Church of Christ!

Congratulating our beloved brother on his birthday, we ask in our humble prayers that the Very Reverend Archimandrite Andrei be blessed generously by the Lord with good health, strength and vitality. May his youth be renewed like the eagle's (Ps. 103. 5) for the good of our Church and to the joy of all of us. May the Lord reward him with biblical age for all his services to the glory of God. We thank our Heavenly Father on behalf of our beloved brother for the good he accomplished and for his precious contribution to our Church. We express our gratitude to Father Andrei, too. Offering our prayers to God the Life-Giver we ask that He preserve him for the benefit of our Church and for the salvation of our believers for many blessed years to come.

Archpriest Dr. JIRY A. NOVAK

## ORTHODOX CHURCH CHRONICLE

**Serbian Church.** Forty-five kilometres along the Kruševac-Brus road, in a picturesque valley on the right bank of the River Rasina, there stands the large Lepenac Monastery of St. Stephen. The date of the cloister's foundation remains unclear; according to local legend, the despot (Serbian ruler) Stefan Lazarevich founded the monastery secretly, without the knowledge of his father, Prince Lazar. Historical opinion holds that the monastery was built by Radič Postupović, an associate of the despot Stefan, who built the town of Koznik, to the north of Brus and governed the surrounding areas for a long time during the first half of the 15th century. It is believed that the Lepenac monastery was destroyed at the end of the 17th century when a large number of Serbian monasteries met a similar fate.

The cloister stood for many years without a roof, as a result there remained only faded fragments of the frescoes, making it difficult to determine their value. Five years ago, restoration work was started. The Society for the Preservation of Cultural Monuments gradually renovated the monastery, restituting part of its original beauty. In order to prevent further damage, the buildings have been given lead roofing. Bishop Vasilij of Žiča has taken a great interest in the restoration work. Monk Veniamin now resides in the monastery and sees to its upkeep. Two photos were printed in the journal "Pravoslavni Misionar" which show the difference in the monastery church before and after restoration.

("Pravoslavni Misionar", No. 110, 1976)



Twenty kilometres from Belgrade lies the village of Vranič, in the centre of which stands a church, or more precisely, two churches in one courtyard. One of them is old, made of logs, the other a newer, stone building. The old church is interesting not only from the point of view of its exterior, but also because of its history. On the lintel log there is an inscription explaining that the church was built in 1823, in the days of Metropolitan Agafangel and the Serbian Prince Miloš. The preserved icons were painted later, from 1828 to 1852. The church is dedicated to the Forty Holy Martyrs of Sebastea. In 1912, the former steep wooden roof was removed and replaced by a tiled one. There are many epitaphs in the churchyard—one of them, dated 1836, is a memorial to the first priest of the log church, Afanasiy Popović, who died in 1831.

In the church's archives are local documents from the beginning of the 19th century, containing information about the cultural and political life of this part of the Belgrade Region. In the sacristy there is an altar cross on a stand which was bound in silver by Archimandrite Chadži Ruvim Nešković. Inside the cross are several scenes on Gospel themes carved out of the wood. Its case is also preserved. There is a varied numismatic collection containing coins from the time of the Roman Empire up to the end of the Turkish rule in the Balkans. There is a large collection of firearms and side arms and also ethnological exhibits narrating the history of Vranič Village. The last was collected by the present parish priest, Radivoje Mitrovič.

("Vesnik", No. 635, 1976)

**Bulgarian Church.** In Sofia, May 12, 1976, in the Assembly Hall of St. Clement of Ochrid Theological Academy a scientific meeting was held with the blessing of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod, by the academy and the Ecclesiastical History and Archive Institute under the Bulgarian Patriarchate. Present at the meeting to commemorate the 100th anniversary of the April Uprising of the Bulgarian people

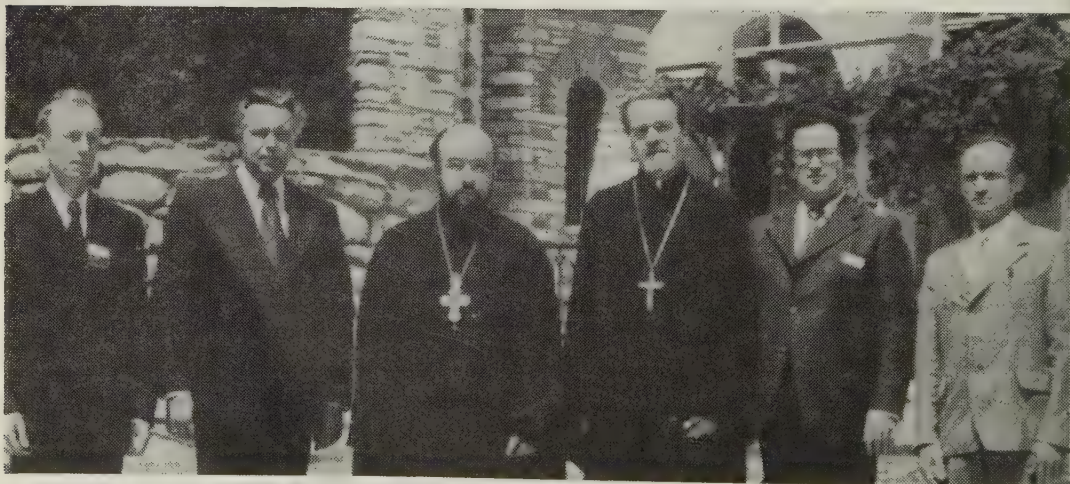
against Turkish rule, were His Holiness Patriarch Maksim, metropolitans—members of the Holy Synod—and other hierarchs of the Bulgarian Church, representatives of the city clergy, members of the Learned Council of the Ecclesiastical History and Archive Institute, professors, teachers and students from the theological academy. The meeting was chaired by Bishop Ioann of Dragovitia, the rector of the theological academy. In his introductory speech, he stressed the active part taken by the Bulgarian Church in the struggle for the freedom of the Bulgarian people from Ottoman enslavement.

The principal paper, "The April Epic and the Contribution Made by the Bulgarian Orthodox Church", was read by Prof. Todor Sabev, Rector of the Ecclesiastical History and Archive Institute. He emphasized the fact that ever since the uprisings of Konstantin and Fruzhin in 1404, those serving in churches and monasteries have taken part in all sorts of resistance movements. The rector paid particular attention in his paper to the role of the Church in the Bulgarian Renaissance. Mention was also made of the clergy's part in the April Uprising itself, when patriotic clergymen admirably carried out their duty to their native land.

They were members of revolutionary committees and often served as chairmen, led armed forces, called the nation to arms, helped in money-raising campaigns, in the purchase of arms and ammunition, and were in the front line during the bitter fighting. Over 200 members of the clergy took part in the uprising. Many monks and nuns, priests and novices sacrificed their lives for it. Others suffered great tortures and perished in Turkish prisons. The sacrificial feats of hundreds of representatives of the Bulgarian Church will remain in the memories of generations to come.

There was much enthusiasm at the news that the Ecclesiastical History and Archive Institute under the Bulgarian Patriarchate will publish a collection of research papers and documents on the active part played by Bulgarian clergymen in the April Uprising.

("Tserkoven Vestnik", No. 22, 1976)



Prof. K. E. Skurat, Prof. N. A. Zabolotsky, Archpriest Prof. Nikolai Gundyaev, Archpriest Dr. Feriz Berki, G. N. Skobei and Prof. A. I. Osipov — members of the Russian Church delegation at the Second Congress of Orthodox Theological Schools (see p. 45)



## The Christian's Service to the World

### Introduction

There is no need in the present report to deal in depth with the experience of Orthodoxy regarding the Christian's service to his neighbour. That experience is diverse since every act of Christian service has been and is contingent upon the concrete conditions and needs and activities of Orthodox Churches, which are organically tied with their respective nations and with what we call the "world" in all places and all times.

Of greater importance at the onset is to recall once again the words of the Gospel:... *the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Mt. 20. 28). It is also of great importance for us to bear in mind another passage: *Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do* (Jn. 14. 12). This passage gives us the foundation for continuing Christ's mission on earth, the mission of service in love, where love for God and love for one's neighbour constitute a remarkable diunity reflecting the diunity of Christ, the diunity of the Incarnation, Redemption and Salvation.

### 1. The Social Significance of Liturgy

In the broadest sense of the word Liturgy is a social act. As the living organism of the Body of Christ, the Catholic Church is a society. The fact that she is held together by a triad of inner bonds, namely, community (*koinovia*), concord (*symphonia*) and sobornost (*synogoge*)<sup>1</sup> on the basis of faith, love and hope, entails an active, liturgically catholic life, in other words, a society of believers living in prayer and virtue, a life bounded by a certain order, focused on Christ, yet at

the same time open to the world for service after the image and example of Christ, for the testimony of the Spirit, Whom the world neither sees nor knows, although the Spirit works in the world (Jn. 3. 8).

The Eucharist, as the culminating point of Liturgy, is also a social act. In it the people of God, the clergy, the officiating hierarchy and Christ Himself — "the offerer, the offering and the offered" — constitute an interacting whole to which life is given by the Holy Spirit. It is for this very reason that the Christian liturgical service is a social act, for while it is celebrated in church and embraces a comparatively small liturgical community, it is aimed at a much larger world in order to introduce love to that world. It is by virtue of this fact that the Church, while being enclosed within the Eucharist, becomes open to the world; thereby the salt and leaven of the Liturgy are carried by the worshipping community into the broad social order of human relations beyond the doors of the church.

### 2. Orthodox Askesis in the Service to the World

In speaking of an active Christian life, we had in mind certain familiar passages from Holy Scripture concerning the Kingdom of God. It is written, *The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it* (Lk. 16. 16). It is also written, *The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you* (Lk. 17. 20-21). The gist of these passages leads us to the concept of Christian askesis. The goal of Christian asceticism, according to His Holiness Patriarch Sergiy Stragorodsky, is "salvation, accomplished by Jesus Christ and attained by man," which requires "the most intense effort on man's part in striving for the ideal of

<sup>1</sup> An abridgement of the report delivered at the Second Orthodox-Reformed Conversations in Leningrad in October 1976.



Christian perfection". Salvation in Christ lies at the heart of Christian asceticism, "constituting its necessary psychological and religio-ethical foundation". But what does salvation mean? His Holiness Patriarch Sergiy gives the following answer: "A man can consider himself saved only when he is in spiritual union with God, and when he does good precisely out of an awareness and in the light of this mystic union, when he is prepared to say, ... *yet not I but Christ liveth in me.*"<sup>2</sup> In his Epistle to the Hebrews the Apostle Paul touches on this problem of salvation, but transfers it from the sphere of personal perfection to the sphere of concern for the reality around us. *Wherefore, writes the Apostle, lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed* (Heb. 12. 12-13). From here we can trace a line leading to what is called modern askesis. One of its fundamental traits, in our opinion, is Christian service in the world.<sup>3</sup>

And in fact, giving oneself in service according to the example set by Christ, strengthening thereby the "inner man", healing the "lame" and much else leading to perfection and salvation cannot be accomplished only in ascetic retirement, in the liturgical community, or in church; rather, these things bring asceticism out into the world, making it new and applicable to present-day reality. How necessary is this? In order to answer this question one must realize the significance of the phenomenon of secularization, spreading everywhere, which forces the Christian to confront the world. One must clearly recognize that the world boldly declares its presence and demands that Christians heed it. Hence it is natural that the stress should be shifted to asceticism in the world.

Of course excessive involvement in the world or a pure horizontal approach, criticized in no uncertain terms by His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church in their message to the WCC Central Committee,

(JMP, No. 9, 1973, p. 6), carries with it the risk of secularization. In order to avoid this danger one must remember the ascetic principles drawn from the writings of the Holy Fathers, namely, reason, sobriety, and vigilance, united by the overall concept of "gnosis", which means "knowledge" or "comprehension".

### 3. Areas of Christian Service in the Modern World

For those who have experienced the hardships of the last world war—we call it the Great Patriotic War, because during this difficult period in our land everyone considered himself a warrior—and also for those who have sensed the destructive nature of the cold war, nothing is more welcome than detente, peace and cooperation among nations. Our Church, along with her people, has borne the burden of both these wars, and therefore we have given special emphasis to our patriotic duty, our concern in matters relating to peace and cooperation for the sake of a better future for mankind. For the clergy and laity of our Church, for the professors and students of the Leningrad Theological Academy, and other institutions of higher learning of the Russian Orthodox Church, Christian service to society means above all service to the cause of peace. This is the goal of theological and practical work within the Church and in her peace-promoting ecumenical undertakings outside. That is why we are so pleased with the activities of the Conference of European Churches, the Christian Peace Conference and the World Council of Churches, which work to defend peace and in particular to support the implementation of the Final Act of the Helsinki Agreements in Europe and throughout the world.<sup>4</sup>

Taking advantage of the fact that His Eminence Metropolitan Nikodim mentioned the significance of the Final Act in his address to this meeting, let us attempt to find appropriate theological approaches to Christian service aimed at supporting and implementing the provisions of this remarkable document.

In my view one need only turn to the most general precepts of Holy

Scripture to find a point of departure for such theological approaches. In Deuteronomy we read: *And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swear unto thy fathers* (Deut. 6. 18). In his Epistle to the Philippians the Apostle Paul says: *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things* (Phil. 4. 8). Without taking the whole indivisible set of Ten Principles laid down in the Final Act, we can compare the passages cited above with the basic ideas set forth in the preamble.

1. Promoting better relations among people under conditions of true and lasting peace.

2. Detente as a continuing and an increasingly viable and comprehensive process.

3. Overcoming the confrontation among peoples stemming from the character of their past relations, in order to develop better and closer ties between them in all spheres; for better understanding.

4. Recognizing the existence of elements common to their nations' traditions and values and at the same time taking into account the individuality and diversity of their positions and views, to further cooperation in the interests of mankind.

5. Recognizing the indivisibility of security in Europe as well as peoples' common interest in the development of cooperation.

6. The close ties between peace and security in Europe and in the world as a whole, which means that all must contribute to the consolidation of international peace and security, and the promotion of fundamental rights, of social and economic progress and the welfare of all peoples.<sup>5</sup>

One can also lend a Christian interpretation to the Ten Principles drawn up on the basis of the ethical principles of the preamble.

Christian approaches to the Final Act entail that the Church and all Christians can and must promote the implementation of the provisions of this unprecedented document, that they can and must promote detente. This is the Christian service to mankind.

In the struggle for peace Christians must cooperate with representatives of other religions (Buddhism, Hinduism, Islamism, Judaism, Shintoism) and with all men of good will who are concerned with the same noble, humane tasks. In this connection it might be useful to mention the forthcoming World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, which will be held in Moscow and which should play an important role in strengthening the forces of peace and progress, promoting religio-ethical argumentation.

Although service in the cause of peace is foremost in our minds, we are not forgetting about the many other spheres in which the Christian can effectively render service to the world. There is not a single global problem which can fail to attract the Christian's interest, or one which he could not help to solve in one way or another. The documents of the last general assembly of the WCC in Nairobi graphically demonstrate the wide range of Christian service. Such problems as the environment, the depletion of resources, health, overpopulation, hunger, space exploration, social issues like justice, the standard of life, and many others are already on the agenda of ecumenical dialogues and constitute a rationale for and field of active Christian service. Alongside problems that are global in scope there are regional and local problems which most clearly lend themselves to resolution through the manifestation of Christian love for one's neighbour. In searching for ways to be of service it is useful to take into account public opinion, the views of individual Churches and common sense in order to arrive at the optimal effective solutions.

Service to promote the welfare of society—such is the task of modern



Christian askesis; in accomplishing this task sin must be overcome and the way of love opened. It says in the Pastoral Constitution of the Second Vatican Council, *Gaudium et spes*, that the fundamental law of human perfection and, consequently, the transformation of the world, is the new commandment of love. Therefore He (Christ) assures all those who believe in God's love that the way of love is open to all men, and efforts to establish universal brotherhood are not in vain.<sup>6</sup>

#### 4. The Significance of Christian Service in the Struggle Against Sin and the Proclamation of Christ's Love in the World

The best answer to the question of the meaning of Christian service is once again to be found in the Gospel: *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits... Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven* (Mt. 7. 15-21). The meaning of the text is obvious. Do not we become false prophets and ravening wolves disguised as Christians when we support injustice or construct ideological schemes which transform Christianity into a secular ideology opposed to other ideologies? Do not we try to cultivate the grapevine of piety among the thorns of our Christian failings? Do not we hide behind the words, "Lord, Lord!" evading at times our Christian duty of helping our neighbour, as God's will demands? And is not the axe of the woodcutter raised over us in various secular movements when, like the withered fig tree, we are incapable of bringing forth fruit?

The world itself is capable of recognizing the importance of Christian service, for it suffers from sin and is in need of love. Christian service should be such that sin in fact gives way to virtue. In this respect we would do well to recall the Russian ascetics, especially St. Serafim of Sarov, and also the startsi of Optina—

Schema-Archimandrite Varsonofiy, Schema-Hieromonks Lev, Makariy, Amvrosiy, Ilarion, Anatoliy and others, a spiritual image of whom Dostoyevsky tried to reproduce in the starets Zosima from *The Brothers Karamazov*. Did these ascetics possess great physical strength? Could they do anything to heal the ailments that afflicted their age? It would appear that they did not even make any special attempts in this respect. But the unconquerable spirit of Christ reigned in their hearts, and merely by gently touching the ailing heart of a fellow-man they could transform him into a fighter against evil, a vessel of virtue. If Teilhard de Chardin is right in claiming that belief in God and belief in the world must be conjoined, that God's will calls the adherents of these beliefs to ride the crest of the wave of development, striving onward and upward toward ever greater complexity and a higher form of perfection,<sup>7</sup> then the importance of the Christian's service for and in the world will increase in proportion to the degree of consciousness and responsibility with which he participates in progress, co-operating with all his brothers, both those who believe in God, and those who believe in the world.

#### 5. Christian Service as an Ecumenical Activity Facilitating the Creation of the One, Holy, Catholic and Apostolic Church

The ecumenical movement has worked out two forms of dialogue—confessional and practical service. In both cases Christians are called upon to search for those things they hold in common, to reach agreement using the method of sobornost, in order to gather with Christ and in Christ through the grace of the Holy Spirit, thereby achieving ever greater unity in the Holy, Catholic and Apostolic Church.<sup>8</sup> Faith, love and hope—the three great Christian virtues—are in truth the inner bonds that hold the Church together, as one can see from the teachings of the Apostle Paul: *And now abideth faith, hope, charity, these three; but the greatest of these is charity* (1 Cor. 13. 13).

Instructive in this respect is what

Dr. Tibor Bartha said at the beginning of the second conversations between Orthodox and Reformed theologians concerning the improvement in relations between the Churches in Eastern Europe after the end of World War II. It is true that the Churches in the socialist countries are better able to understand one another, and therefore establish closer ecumenical ties as they jointly serve their respective countries, their new societies, and help to solve the global problems of peace, justice and development. This capability originates in the fact that objective reality, the objective conditions under which the Churches render service to society, awakens in them a fuller and profounder realization of their identity with the One, Holy, Catholic and Apostolic Church. It also proceeds from the fact that service in a world, where socialism has been established, requires a deeper understanding of the spirit of Christ and Divine Providence for the world and the Church. Through joint service the Churches find more and more converging paths leading to the unity of Christ's Church. The present conversations are to a certain degree a result of the life and service of the Church in an age when worldly treasures are revalued.

### Conclusion

We wanted to stress that Christian service to society first of all proceeds from the very nature of the Church, which is not only enclosed within her institutional forms, but is open for the preaching of the Gospel and bearing witness to the world; second, that this service, inspired and induced by

the Holy Spirit, demands active Christian participation; third, that it entails spiritual endeavour, which in turn requires a profound understanding of reality in the spirit of the Gospel; fourth, that this service is significant for the world, because it makes the fruits of righteousness obvious to all; and fifth, that it is capable of contributing to the ecumenical goals of the Churches.

Let me conclude by citing the words of the Apostle Paul at the end of his Epistle to the Ephesians: *Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen* (Eph. 6. 23-24).

### NOTES

<sup>1</sup> See our article, "Kafolichnost—problema eku-menizma" (Catholicity—the Problem of Ecumenism), Leningrad, 1969 (manuscript); and **Theological Studies**, No. 6, 1971.

<sup>2</sup> Archbishop Sergiy Stragorodsky, "Pravoslavnoe uchenie o spasenii" (Orthodox Teaching on Salvation) 4th ed., St. Petersburg, 1910, p. 239.

<sup>3</sup> See our article, "New Asceticism—the Christian Answer to Changing Conditions" (**JMP**, 1976, No. 3, pp. 48-55).

<sup>4</sup> See our article, "The Conference of European Churches and the Helsinki Agreements" (**JMP**, 1976, No. 8, pp. 52-58).

<sup>5</sup> Conference on Security and Cooperation in Europe. Final Act. Helsinki, 1975.

<sup>6</sup> Pastoral Constitution, "Gaudium et spes—On the Church in the Modern World", Vatican City, 1967; Russian text pp. 35-36.

<sup>7</sup> Teilhard de Chardin, "The Future of Man" in Russian translation, Leningrad, 1970 (manuscript). See also our article, "Teiār de Sharden i tserkovno-uchitel'naya traditsiia" (Teilhard de Chardin and the Ecclesio-Doctrinal Tradition), **Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale**, No. 72, Paris, 1970.

<sup>8</sup> See our article "Zur Ökumenischen Theologie", **Stimme der Orthodoxie**, No. 2, Berlin, 1963.

Prof. NIKOLAI A. ZABOLOTSKY  
Magister of Theology

### IN BRIEF

Prof. Dr. Bishop Urs Kūri, who for many years had been the head of the Christian Catholic Church of Switzerland and Secretary of the International Old-Catholic Bishops' Conference, died on November 3, 1976, in Basel, Switzerland. Condolences were forwarded to the Christian Catholic Church of Switzerland.

In this connection, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, sent a telegram of condolences to Bishop Leon Gautier of the Christian Catholic Church of Switzerland: "Dear brother in the Lord, my heartfelt condolences to you and to the Christian Cath-

olic Church of Switzerland over the demise of Prof. Dr. Bishop Urs Kūri. May our Lord, the Prince of Life and Death, rest his soul in peace in the heavenly mansions."

On December 24, 1976, at the invitation of Father Stanisław Mażejka, Rector of the Roman Catholic Church of St. Louis in Moscow, Bishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, accompanied by Archpriest Mikhail Turchin and N. F. Mankov of the DECR, attended the Christmas service at the Roman Catholic church. Bishop Khrizostom greeted and blessed the people.



# Ecumenical Forum of the European Youth

**T**he Russian Orthodox Church has been taking part in the life and activity of the Ecumenical Youth Council in Europe (EYCE) since its 7th General Assembly in Switzerland in October 1975. For the first time our Church's representative, Hegumen Iosif Pustoutov, was elected a member of the EYCE Executive Committee.

The Ecumenical Youth Council in Europe was founded in 1968. Its aim was to help young Christians of Europe who belonged to different denominations to find, by means of discussion and joint action, a common viewpoint on current issues in whose solution Christianity should participate. The council will discuss such issues as the following: (a) the role of Christian youth of Europe in establishing and consolidating peace and mutual understanding among the peoples of Europe, and (b) the role of youth in their Churches and the progress of the ecumenical movement. For the EYCE these two issues are interconnected and interdependent.

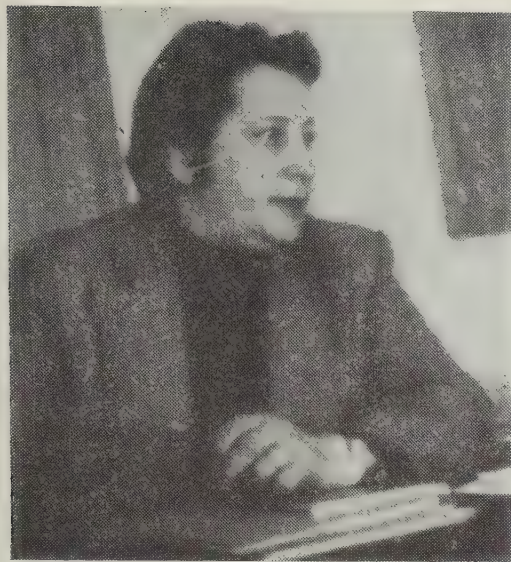
Representatives of Churches, ecumenical councils, various ecclesiastical youth organizations of Austria, Belgium, Bulgaria, Great Britain, Hungary, the German Democratic Republic, the Netherlands, Denmark, Ireland, Iceland, Spain, Italy, Poland, Portugal, Romania, the Soviet Union, the Federal Republic of Germany, Finland, France, Czechoslovakia, Switzerland, Sweden, and a number of other European countries take part in the Ecumenical Youth Council in Europe. This ecumenical council maintains close ties and contacts with many world and European ecumenical organizations as well as with various Christian and secular youth organizations and centres. Here, the Conference of European Churches and the World Council of Churches should first be mentioned.

In the last two years cooperation with the CEC has greatly increased. Pastor Dietrich Gutch (GDR), President of the Ecumenical Youth Council in Europe, participated in October

1975 in Buckow (GDR) in the Colloquium of the CEC on the theme "The Results of the Summit Conference on Security and Cooperation in Europe and the European Churches"; Joachim Ludwig, Executive Secretary of the EYCE, was invited to the Joint Meeting of the Presidium and the Advisory Committee of the CEC in Moscow in May 1976. The participants in this meeting which, in the words of Pastor Ludwig, was splendidly organized by the Russian Orthodox Church, adopted the resolution to support and intensify the development of contacts with the Ecumenical Youth Council in Europe and to invite a representative of the council to the annual joint meeting of the CEC Presidium and Executive Committee. Informing the EYCE of its colloquiums, meetings and various measures, the Conference of European Churches also asked the council to follow its work more closely and add its own constructive contribution to it.

The Ecumenical Youth Council in Europe has good, well-established relations with the Christian Peace Conference and, in particular, with its Youth Commission. Representatives of the EYCE constantly participate in all the meetings of the CPC Youth Commission and members of the Youth Commission always take part in the measures of the EYCE. Pastor D. Gutch (GDR), President of the EYCE, is also the Chairman of the CPC Youth Commission, and Hegumen Iosif Pustoutov, Vice-Chairman of the CPC Youth Commission, is a member of the EYCE Executive Committee. Dr. Karoly Toth, General Secretary of the CPC, sent a message to the 8th General Assembly of the EYCE in Höchst-Odenwald (FRG) in which he stressed that the council is striving to understand the problems of the Christian youth of Europe and is directing its activity towards strengthening peace and mutual understanding among the peoples of Europe.

At the council's 7th General Assembly a decision was taken to develop contacts with the World Student Christian Federation (WSCF). Contacts



**Pastor Dietrich Gutch, President of the Ecumenical Youth Council in Europe**

with this organization were formed earlier but did not progress further than a friendly exchange of greetings and representatives at a few meetings. At the 7th General Assembly of the EYCE concrete resolutions were adopted to ease the life of political refugees from Latin America presently living in Europe. For this purpose a joint group was formed from the representatives of the WSCF and the EYCE. This group is headed by Margareta Grane-Lants (Sweden), Vice-President of the EYCE. This group is also intended to discuss issues of European security and cooperation. In this context special mention should be made of "The Letter to the National Councils of the Ecumenical Youth Council in Europe" approved at the 7th General Assembly of the EYCE. This letter stresses that the problem of European security and cooperation concerned every European country, without exception, with whose young people the council and our Churches are working. In its letter the council expresses its conviction that disarmament and detente on the European continent would have a beneficial effect on mutual relations with states in other parts of the world, in particular, the developing countries. The means released could help these countries combat famine, drought, and other

social catastrophes. The EYCE considers that it is precisely in this context that the Helsinki Conference on Security and Cooperation in Europe acquires special significance, and its resolutions must be applied in practice to the work of the educators of today's youth.

The letter also stresses the significance of the Colloquium of the CEC in Buckow (GDR) on the theme "The Results of the Summit Conference on Security and Cooperation in Europe and the European Churches", and the part played in it by the council's president Pastor Dietrich Gutch. The statutes of the Ecumenical Youth Council in Europe says that the EYCE is a fellowship of national ecumenical councils or (where there are no such councils) of Church youth in Europe who confess Jesus Christ as our Lord and Saviour, as Holy Scripture teaches us, and who wish to serve Him and all mankind. The desire to find a way to Christian action is expressed in this clause. Progress along this path creates among young Christians that fellowship which respects differences in thought, political and social views, and which eliminates prejudices.

Every year, usually in the autumn, the council holds a general assembly at which the results of the organization's activity during the year are summed up. It has become a tradition to choose a particular theme for every assembly. For example, one of the assemblies was devoted to the preparations for the World Council of Churches' 5th General Assembly in Nairobi, and was conducted under the motto "Ecumenism is a path. Where does it lead to?"

Apart from the general assemblies there is an annual "Ecumenical Conference of Youth Leaders" which is usually held in the German Democratic Republic after the assembly. This conference enables priests and pastors and other youth leaders to discuss their work with young people in the Churches and religious educational institutions.

The council periodically holds seminars and consultations which deal with more specific problems, such as the



problem of foreign workers in Western Europe.

Once every three years the council tries to conduct a general European youth conference with representatives from a broad cross-section of Church youth of Europe. Thus, the last conference in 1975 which took place in Driebergen near Utrecht, the Netherlands, on the theme "Faith Today" was attended by 170 participants from 18 countries. Despite the variety and complexity of its tasks, this conference had considerable success and made a large impact on Church life, so it is hoped that the experience will be repeated in 1978.

Apart from the council's activity that we have already mentioned, the representatives of this youth organization regularly take part in conferences, consultations and many other undertakings carried out by the youth sections of the All Africa Conference of Churches, the Asia Christian Conference the WCC "Faith and Order" Commission, the CPC Youth Commission, and so on.

All the above work is headed by its Executive Committee, consisting of seven members. The committee is led by the EYCE President, Pastor Dietrich Wolf Gutch, who has been elected president for the second time; Margareta Grane-Lants (Sweden), is the council's vice-president; Pastor Tilman Shmider (FRG), is the treasurer, and the following are its members: Pastor Michael Davies (Great Britain), Hegumen Iosif Pustoutov (Soviet Union), Renato Maiokki (Italy), and Pastor Gabot Henser (Hungary). In accordance with its statutes, the governing body of the council is elected at the organization's general assembly for three years. Simultaneous re-election of all the members is not permitted so that succession in the leadership be guaranteed.

EYCE headquarters is currently located in Grenoble (France). Daily work at headquarters is carried out by Joachim Ludwig, a pastor of the Reformed Church of France and Executive Secretary of the EYCE, and Auti Pironen (Finland). Considerable financial aid is given to the headquarters of the council by the Reformed Church of France, which pays the salary of the

Executive Secretary of the EYCE. Two or three times a year members of the Executive Committee visit the council's headquarters and participate in its work for a while. The members of the Executive Committee also meet twice annually at their regular meetings. The council traditionally varies the Executive Committee's meeting place. One meeting is usually held in a Western country, while the other is held in a socialist one. This summer's meeting may well take place in the Soviet Union. This will enable our Church to learn more about the council, as well as enabling the council to establish contacts with our theological schools and get acquainted with the life of the Russian Orthodox Church.

At the invitation of the Federation of Protestant Youth of the FRG, the 8th General Assembly of the Ecumenical Youth Council in Europe took place in the youth centre of the Evangelical Church of Hesse-Nassau — Höchst-Odenwald—from October 10 to 16, 1976.

Before the assembly began, meetings of the Executive Committee were held, attended by the member from the Russian Orthodox Church, Hegumen Iosif Pustoutov. The Executive Committee discussed the candidature for the post of executive secretary as Pastor Joachim Ludwig can continue working only up to 1978. The Executive Committee also examined the state of the council's financial affairs and expressed its deep gratitude to its new treasurer, Pastor Tilman Shmider, for his work in settling the organization's financial affairs. It also thanked the Evangelical Church of Hesse-Nassau for paying a considerable part of the expenses incurred by the 8th EYCE General Assembly. Pastor Dietrich Gutch announced that, on the invitation of the Federation of Evangelical Churches of Italy, the Executive Committee would be going to Rome for its first meeting in the winter of 1977. (The second meeting of the Executive Committee usually takes place in a socialist country.)

The members of the Executive Committee then took up the proposals on the agenda of the 8th General Assembly and expressed their satisfaction that, for the first time, young representatives of the Czechoslovak Hussites



**The 8th EYCE General Assembly in session, at Höchst-Odenwald (FRG)**

Church, the Lutheran Church of Iceland, and the All-Union Council of Evangelical Christian Baptists from the Soviet Union were taking part in the council's work.

At the end of the meeting, the members of the Executive Committee met representatives of the press from the Federal Republic of Germany to whom they spoke about the life of their Churches, the organizations they represented in the EYCE, and about the role they played in this organization.

The plenary session of the 8th General Assembly opened with divine service conducted by its president, Pastor Dietrich Wolf Gutch. He gave an introductory speech on the theme of the assembly, "Proclamation in Action", and based it upon the Gospel text (Lk. 16. 19-31) about the rich man and the beggar Lazarus. Pastor Gutch said that many people today were living like the rich man and his five brothers in the Gospel. Every Christian, especially a pastor, must actively preach the Resurrection of Christ and do charitable works, he said.

Pastor Ludwig, EYCE Executive Secretary, then read a report about the council's activity in the past year after the 7th General Assembly in Switzerland. He noted in particular that during this period the council had strengthened contacts with the Russian Or-

thodox Church, the Czechoslovak Hussite Church, the Lutheran Church of Iceland, and the European branch of the organization "Working Christian Youth" (the Brussels centre). As a result of these strengthened ties, delegates from 19 countries were taking part in the present assembly's work.

Reports were then read on the main theme by representatives from the GDR, Italy, Finland and the FRG. Speaking about the life and activity of young Christians in his country, the GDR representative noted that for a citizen of the socialist society the words of the Saviour from the Gospel According to St. John (13. 35) were fundamental to the theme: "Proclamation in Action". He also said that there was no antagonism between believers and non-believers in a firmly-based socialist society, where both worked in harmony for the good of their socialist Motherland.

The next speaker from the "Agape" centre (Italy) said that good works were a particular form of propagating Christian ideas today.

The main theme of the assembly was then discussed in groups at which special attention was devoted to questions of faith and ethics; these included the study of the Bible and search for concrete aims and tasks to be followed by young Christians in various social



structures. This work was mainly done by the regional groups which were first formed at the 8th General Assembly in accordance with the decisions of the 7th General Assembly. The Ecumenical Youth Council in Europe has considerably expanded geographically and the interest of the European youth in ecumenism has also increased notably.

The group of representatives from socialist countries also had three meetings in the course of the assembly. They were held under the chairmanship of Gabor Henser, a pastor of the Reformed Church in Hungary. The participants in the meeting spoke about their Church traditions and the role played by ecumenism in the life of their Churches. They gave their support to the convocation of the general European youth conference in 1978 on the theme "Transfiguration and Being Transfigured". As a way of preparing for the general European youth conference, it was decided that a more widely represented meeting of young Christians from the socialist countries should be held in the second half of June 1977 on the theme "Witness and Service of the Church in Socialist Society". A report on the subject is expected from representatives of each country.

The 8th General Assembly received detailed information on the preparations for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations to be held in Moscow in June 1977 and adopted a resolution on the participation of the Ecumenical Youth Council in Europe in the conference. Its president, Pastor Dietrich Gutch; the executive secretary, Pastor Joachim Ludwig; and Hegumen Iosif, an executive com-

mittee member, were appointed delegates from the council to the world conference by the assembly.

The general assembly received a greetings telegram from the Federal Minister of Health and Family Welfare, Dr. Katarin Fokke. The participants in the meeting were honoured by the presence and greetings of Dr. Helmuth Hild, President of the Evangelical Church of Hesse-Nassau, who made a welcoming speech based on the text from the Gospel According to St. Luke (5. 17-26). After the assembly had completed its work, Dr. Helmuth Hild held a reception at which the Vice-President of the EYCE, Marguerita Granellants, Hegumen Iosif Pustoutov and Dr. Helmuth Hild exchanged greetings.

During the assembly, the Orthodox participants were able to hold a moleben in the centre's chapel which was conducted by Hegumen Iosif. The moleben was read in Church Slavonic, Romanian, Finnish, French, English and German.

In conclusion I should like to pay tribute to the fine organization of this assembly and the remarkable hospitality of our hosts and, in particular, of Pastor Tilman Shmider.

All of us working in the Ecumenical Youth Council in Europe are sure that the Lord will bless our good intentions and help us to overcome our existing differences in opinion.

May He strengthen us all with His mighty power so that we, abiding within His Law and apprehending *what is that good, and acceptable, and perfect will of God* (Rom. 12. 2), may also be able in many ways to spread the good tidings of peace and love and realize them in life.

Hegumen IOSIF PUSTOUTOV



## Saints Antony, Ioann, and Evstafiy of Vilna Holy Martyrs for Orthodoxy in Lithuania

**E**very Orthodox believer who has visited Vilnius, the ancient capital of Lithuania, holds dear the memory of its shrine—the reliquary containing the incorruptible relics of the holy martyrs of Vilna, Antony, Ioann, and Evstafiy, preserved in the cave church of the Monastery of the Holy Spirit.

“O, devout and praiseworthy sufferers, you who have rejected worldly honours and glory, have withstood torments with fortitude and courage, for the sake of your faith, have given your life for the lives of others... To you Christ has sent a misty pillar from Heaven to illumine you and crowned you from His Throne of Glory with honours and wreaths. Pray, O holy martyrs, for the salvation of our souls together with Christ’s Heavenly Host.” This troparion rings out daily in the monastery sung to a special chant by the sisters and brethren of the holy cloister. Listening to these words, what Christian heart could remain indifferent and joyless in the Lord, Who was so glorified in His saints, Antony, Ioann, and Evstafiy—“seekers of our salvation and generous transmitters of Divine Mercy to us!” [1]

In those days, the light of the Christian faith had penetrated the Grand Duchy of Lithuania, but the pagan priests still held sway. We know from old sources that the grand dukes were themselves initially priests. The chief pagan god in Lithuania was Perkunas, the god of thunder. His idol was usually placed under an oak tree, believed to be sacred. The inextinguishable fire in the temple was also held sacred; the firewood for it was taken from a holy oak grove planted especially for this purpose near the temple. The pagan high priest, Krive-Krivyeto, proclaimed “the will of the gods” to the people

from a high stone tower erected on the territory of the sanctuary. At times the oak grove also served as a place of execution by hanging for criminals found guilty of especially grave crimes. The pagan Lithuanians believed in the immortality of the soul. Cremation was widely practised, as was self-immolation in order to rejoin the departed one in the next life. Burial was considered harder for the body to bear, subjecting it as it did to “worms and snakes” or even “mosquitoes” in the wooden coffin. Therefore, criminals, or those considered unworthy in general, were not cremated, with the exception of well-born captives—princes, for instance—who were burned alive.

According to the chronicles, Perkunas’ temple existed in Vilna from 1265 in Svintorog Valley on the site of today’s art gallery. A Roman Catholic cathedral was later built on this spot. The holy martyrs, Antony, Ioann, and Evstafiy, died at the city’s “sharp” gates or Ostrobama, (in Polish *brama* means gates). In the 14th century, Perkunas’ sanctuary was located here “in the lower part of Vilna near Ostrobama,” where the sacred grove mentioned in the Papal Bull of Pope Urban VI [2, p. 265] was also to be found. It was undoubtedly in this grove, by the pagan sanctuary, a spot that later became the cradle of Orthodoxy in Lithuania, that the holy brothers were tortured and executed.

However, the two blood brothers, Kumets and Nezhilo, and their relative Kruglets, were by no means criminals who merited such severe punishment at the hands of their fellow Lithuanians. The only reason for this butchery was that they—important men who were close to the court of the grand duke—had adopted the Christian faith. This infuriated the pagan priests who were constantly among the Grand Duke Ol-



gerd's entourage. When it became known that the eminent brothers were not only disdaining pagan rituals, but also refusing to attend the pagan temple, preferring to celebrate Christian rites, the priests, who had gathered a large crowd, came to Olgerd with the demand that the brothers be exposed, punished, and returned to paganism, regardless of the means used. However, the brothers remained firm. They openly declared themselves Christians bearing new names after Baptism. Kumets, the elder brother, was named Ioann, and Nezhilo the younger, Antony. Olgerd sympathized with the brothers, for he himself was partial to Christianity, his wife being the Orthodox Princess of Vitebsk, Maria Yaroslavna [3, p. 360], but in the presence of the priests he, too, demanded the brothers' return to paganism. His persuasions had no effect, and the brothers were imprisoned in a dungeon "until they came to their senses". Unfortunately, Olgerd's wife died at this time from an unknown illness, and the little island of Orthodoxy in the court founded by the Orthodox priest, Nestor, who had come with her, disintegrated; Ioann and Antony now had no one to defend them.

They were also defenceless before the law, although Olgerd's father, the Grand Duke Gedimin, had told emissaries sent by Pope John XXII: "I shall permit everyone in my land to live according to his faith: the Russians honour God according to their rites, the Poles honour Him according to their custom, the Lithuanians serve their God in their way, but all of us have one God" (ibid). Gedimin rejected the Pope's proposal dictated by a desire to subject Lithuania to the Crusaders, although he no longer felt any respect for "the holy reptiles" (grass-snakes) that were held in high reverence by pagan Lithuanians, who still adhered to totemistic conceptions of the world. However, he remained a pagan to the end of his days, rejecting both Orthodoxy and Catholicism because "Orthodox baptism would not have saved him from the knights' swords, nor would it have bonded the Zhmud, who still were strongly pagan, to him. On the other hand, if he adopted Catholicism and

acquired Papal support, Gedimin would have nearly all his subjects up in arms against him, the Russians as well as the pagans" (ibid). This is why Gedimin remained true to the religion of his ancestors all his life and even fought against the Teutonic Knights.

The situation had not changed by Olgerd's reign. It is true that there were instances of Lithuanian princes adopting Orthodoxy, but this only occurred among those who ruled in the Russian lands, i. e. beyond the sway of paganism. A militant and ingenious accumulator of land, Olgerd relied heavily on the powerful group of pagan priests in his court and, although he himself was baptized into Orthodoxy, he hid this and meticulously performed all the pagan rituals and customs. Olgerd publicly tried to force Ioann and Antony to repudiate Christ, but in private urged the brothers to do this "if only for form's sake". Exhausted by a year of torture and interrogation and fearing more to come, one of the brothers, Ioann, broke down and "in secret from his brother sent to Olgerd to say that he was ready to obey his will if he could only be freed from the dungeon" [4, p. 2]. When he learned of this, the grand duke joyfully released both brothers in the secret hope that the elder brother would make Antony come to his senses, but his hopes were in vain.

Upon being released, Antony continued to lead a Christian life, and reproached his elder brother with his duplicity. At first the grand duke and his entourage felt certain that life at court would change Antony's mind in time, but it soon became clear that he was unwavering and neither honours nor worldly goods could draw him away from Christ. The pagan priests needed to take decisive action to cut short Antony's influence on the court, and a pretext was soon found.

During a fast, the brothers were invited to dine with the grand duke and the court. The table was set with a rich assortment of meat dishes, but despite invitations to taste them, Antony categorically refused. This enraged Olgerd, he immediately commanded the disobedient Antony to be imprisoned in the dungeon again. However, "neither com-



striction nor bonds could draw him away from Christ's love". He continued to glorify God in the dungeon, amazing his guard. His deep faith and fortitude during his suffering attracted a great number of people wishing to hear about Christ, and soon Antony's dungeon was transformed into a true school of piety. St. Antony revealed to his fellow Lithuanians, who were still pagans, the concept of the Creator, the True God, Who in the fullest sense is inaccessible to human reason, but Who

lives in the heart of each person who believes in Christ the Saviour. All of this was diametrically opposed to pagan conceptions of God. His fellow Lithuanians were astonished at Antony's courage and faith in the True God, a faith that filled the martyr with such deep, unworldly joy, it made them wish to believe as he did.

The time, already passed by Russians and about which St. Kirill of Turov had said: "God was no longer to be worshipped in the elements, the sun,



fire, the waters, nor the trees" [2, p. 362], had now come for the Lithuanians. The more the pagan priests felt their impotence before Christianity, the more virulent became their resistance.

Meanwhile, like the Apostle Peter, Ioann—who had repudiated Christ—was tormented by his apostasy, and the freedom he had bought at such a price was a hundredfold more bitter to him than imprisonment was to Antony. The reproach he saw in the eyes of his Christian acquaintances, the gossip and remarks made by pagans who did not trust him—he could have borne all this somehow, but he could not bear the oppressive inner emptiness, the perturbation and despair, his hopeless search for the joy in Christ that had once filled his soul and which he had now lost. His return to the bosom of the Church was accomplished through Father Nestor, who had baptized both the brothers. Filled with the joy of his regeneration, Ioann requested a meeting with his brother, but the intermediary brought back the reply: "I can have no communication with my brother until such time as he openly professes his belief in Christ and the Christian faith, and when he does this, then we shall have everything in common" [4, p. 4].

Ioann then began to await for an opportunity to fulfil his brother's will, thereby to deserve the same martyr's fate in the dungeon. One day, when he was alone with Olgerd in the bathhouse, Ioann confessed his reconciliation with the Church. Olgerd was not angry and said that this was Ioann's own personal affair: one could believe in Christ but still conduct himself as the pagans did. Then Ioann declared himself to be a Christian publicly at a celebration attended by the grand duke and his entourage. His declaration infuriated everyone to such a degree that they beat him with their fists and sticks, after which he was returned to the dungeon at the ruler's command.

However, neither Antony's heavy chains nor Ioann's bloody wounds clouded their long-wished-for reunion, and they shed tears not of sorrow but of joy, as they glorified Christ the Saviour Who had given them strength and fortitude. That same day they received Holy Communion. A great crowd

of people came to the dungeon to see the renewed Christian, and the brothers' sermons turned many towards the light of the Christian faith. This enraged the pagan priests so much that they demanded their execution. Olgerd felt sorry for Antony and Ioann, but he was not strong enough to oppose the priests' decision. He agreed to execute Antony, hoping thereby to bring Ioann to his senses and make him repudiate Christ again. But the brothers, now united in spirit, did not fear temporary separation. On the eve of the execution, when Antony learned that he had been condemned to death, he prayed all night for God's help to endure his coming trial. Imploring Ioann to be unwavering in his faith to the end, he prophesied to him: "Brother, after my death you, too, will soon depart to Christ by the same path" [4, p. 5]. The morning of April 14, 1347, came and Antony, having received Holy Communion, submitted meekly to his guards who were to escort him to his execution. The Church later came to celebrate this day in memory of all three martyrs—Antony, Ioann, and Evstafiy.

The oak tree that the pagans considered sacred became truly sacred from that time forth for the Orthodox believers of Vilna. After the execution, the Christians reverently took Antony's body and prepared it for burial. The priests' hope that Antony's death would bring to an end Christian teachings among the pagan Lithuanians was not justified. Ioann courageously bore his imprisonment and tirelessly preached to the people who came to him in such great numbers. When efforts to make him repudiate Christ proved fruitless, he was hung from the same oak tree on which Antony had met his death. This took place on April 24 of the same year. The holy bodies of both martyrs were buried by Christians in St. Nicholas' Church, where their place of burial can be seen to this day. And so the brothers Antony and Ioann accepted the crown of martyrdom, and by their feat and teachings succeeded in turning many pagans towards faith in Christ.

The third to suffer for the Christian faith was Kruglets, who was baptized

by Father Nestor and given the name of Evstafiy. He was a relative of the brothers, had served in the grand duke's armed force and stood out among all the others for his beauty, manliness and courage, but even more so for his intelligence and spiritual goodness. Olgerd's favourite, Kruglets, could count on a splendid future. The grand duke and his court were greatly amazed when they learned that this young man, too, had become a Christian. During a banquet one day he refused the meat dish that Olgerd offered him, saying that he was a Christian and could not eat meat during Advent. Offended by this answer, he ordered Evstafiy to be beaten on the spot with iron rods. The tormented youth not only did not plead for mercy, or cry out with pain, but was cheerful and thanked God for enabling him to suffer for Christ. Remembering the stubbornness of the two brothers, Olgerd became even more angry at the sight of their young, unwavering disciple. He resolved to torture Evstafiy even more. It was bitterly cold outside and Olgerd made use of this: he ordered the martyr to be stripped naked, taken outside, and have icy water poured into his mouth. But this did not break Evstafiy's spirit either, and he remained steadfast in his faith. Then the grand duke ordered Evstafiy's bones from the sole of his foot to his knee to be crushed, his hair and scalp to be removed from his head, and his ears and nose to be cut off. Evstafiy bore these tortures with such good cheer and courage that his torturers were astonished at the divine power that gave him such strength. All those who saw these inhuman tortures were horrified and astounded by the holy martyr's fortitude. Many shed tears, but Evstafiy comforted them, saying: "Do not shed tears because my soul's earthly dwelling place—my body—is being destroyed, brothers, for I believe and hope to receive a new habitation for it, not made by human hands, from God in Heaven" [4, p. 6]. After torture, he was sentenced to death and hung from the same oak tree on which Antony and Ioann had been martyred. This took place on December 13, 1347. For three days no one was allowed to cut him down in the hope that his body would become a prey

for vultures, but the birds did not touch him. Tradition has it that a misty pillar hovered over the place of the martyrs' suffering, indicating the holiness of the spot. The Christians who buried St. Evstafiy alongside his two brothers in faith, worshipped the True God with special reverence there, glorifying the sufferings of the pious martyrs.

The seeds of faith sown by the holy martyrs in the hearts of Lithuanians bore fruit. Many Lithuanians received Holy Baptism and gave thanks to the Lord, Who had chosen the three wondrous martyrs for Christ from among their midst. The number of Christians increased so greatly that there was no longer any place for Perkunas' sanctuary in Vilna and it was "re-located" in the depths of Lithuania—in Zhmud, which became the last retreat of the high priest, Krive-Kriveyto [5].

Some time after the deaths of the holy martyrs, the Orthodox inhabitants of Lithuania "came from many areas and begged the grand duke to grant their request to set aside a place on which to erect a holy church where they could gather together" [2, p. 299]. In the *Life of the saints*, dating from the 14th century, it is said that the "fire-worshipper" Olgerd rejected the spot they chose "for it is too low and dark" and instead "chose a better, more appropriate place, one high and light". A church was built on a hill near the place of the martyrs' execution. The three saints had glorified the True God, Who is worshipped in the Holy Trinity—the Father, the Son, and the Holy Spirit—and therefore the church was dedicated to the Holy Trinity. According to the tradition among the Orthodox inhabitants of Vilna, the altar of the Holy Trinity Church was placed on the base of the oak tree on which the holy martyrs had met their righteous deaths. In time the incorruptible remains of the saints were invented and careful investigation carried out on the miraculous cures that these relics had worked.

In 1364 the canonization of the martyrs was sanctioned by Patriarch Philopheos of Constantinople, and their relics translated to the Holy Trinity Church, around which a monastery grew later, then a brotherhood.



# Instructions for Officiants at Hierarchal Service

## (Contemporary Practice)

When a hierarch officiates the Holy Doors are not closed after the Great Entrance.

The first deacon recites the *ektene*, "Let us offer our prayer to the Lord." Meanwhile the hierarch and priests silently read the prayer, "O Lord God Almighty..." The hierarch pronounces the *ecphonesis*, "Through the bountiful mercies of Thine Only-Begotten Son..."

After the *ektene*, when the deacon says, "Let us have love one to another...", all bow from the waist three times, repeating secretly, "I will love Thee, O Lord my strength; the Lord is my fortress and my refuge." The protodeacon then removes the hierarch's mitre; the hierarch kisses the discus, saying, "Holy God," and turning to the Chalice, "Holy and Mighty," and then to the altar, "Holy and Immortal, have mercy upon us." He stands on the right side of the altar on an eagle. All the priests also kiss the discus, the Chalice and the altar, and go up to the hierarch. In response to his words, "Christ is in the midst of us," they respond, "He is and shall be," and kiss the hierarch's

right shoulder, left shoulder and hand; they kiss each other in the same fashion (sometimes, when there are a large number of officiants, they only kiss each other's hands) and assume their appointed places by the altar. (The words "Christ is in the midst of us" are always pronounced by the first priest). After the deacon proclaims, aloud, "The doors, the doors! In Wisdom let us give heed", and the singing of the Creed is begun, the priests take the aer by the edge, fanning the Gifts and the hierarch's bowed head, and together with him they recite the Creed. At its conclusion the hierarch kisses the cross on the aer; the junior priest on the left carries the aer to the prothesis and the protodeacon sets the mitre on the hierarch's head. The hypodeacons bow once to the east, then to the hierarch, and taking up the *dikerion* and *trikerion*, hand them to the hierarch and kiss his hand.

### The Consecration of the Holy Gifts

Standing on the solea, the deacon says aloud, "Let us stand aright, let us stand with fear..." and enters the sanctuary. The choir sings, "The mercy of peace..." Coming out to the ambo with the *trikerion* and *dikerion*, the hierarch turns to:

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Concluded. For the beginning see JMP Nos. 10 and 12, 1976, Nos. 1 and 2, 1977.

The relics of the Vilna martyrs, Sts. Antoni, Ioann, and Evstafiy had enormous significance for the activity of the Orthodox Brotherhood of the Holy Trinity, and the Vilna Monastery of the Holy Spirit, which arose later on this spot, as well as for the entire western area.

The relics were constantly preserved in Vilna and helped visibly and invisibly all true Christians who flocked to the holy remains "which for more than five hundred years have been uncorrupted by the destructive elements and inclement weather" [1]. In difficult times of Christian strife and political disturbance, they were concealed by the Uniates in St. Peter's Church, then secretly translated to the Monastery of the Holy Spirit, where they were kept in the crypt under the sanctuary. But, just as

a candle cannot be hidden under a bushel, the sacred relics could not remain hidden from the eyes of believers. Convinced of their miraculous powers, the people of Vilna requested that the relics be displayed so that they could be venerated. In 1826, the Holy Synod appointed two bishops, Bishop Anatoliy of Minsk and Bishop Lavrentiy of Chernigov, to make up an official investigating committee. They attested that the marks of wounds found upon the remains and those received by the martyrs at the time of their torture and death as described in the chronicles corresponded [4, p. 10]. From that time on, all those who wished could come to pray before the sacred relics. Because the cave was very small and its entrance narrow, in 1851, Metropolitan Iosif (Semashko) of Vilna and Lithuania ordered it enlarged.



His Beatitude Makarios, Archbishop of Cyprus and Metropolitan Yuvenaliy of Tula and Belev at the archbishopric offices, December 26, 1976



At the reception given by His Beatitude Makarios, Archbishop of Cyprus, at the archbishopric offices. On the photo: His Beatitude Archbishop Makarios and Metropolitan Yuvenaliy of Tula and Belev (centre), Bishop Barnabas of Salamis and G. N. Skobei (to the right of Archbishop Makarios) and Protodeacon V. Chernyshev and Dr. A. Mitsidis, the chief of the archbishopric chancellery (to the left of Metropolitan Yuvenaliy)





Divine Liturgy in the Church of the Resurrection in Tokyo [Nikolai-do], October 31, 1976  
[See p. 19]



Moleben  
at the tomb  
of St. Nikolai,  
Equal to the  
Apostles,  
Archbishop  
of Japan  
[See p. 19]

the congregation and says, "The grace of our Lord Jesus Christ... be with you all," to which the choir responds, "And with thy spirit." Blessing the southern side, the hierarch says, "Let us lift up our hearts," and the choir sings in response, "We lift them up unto the Lord." Blessing the northern side, the hierarch continues, "Let us give thanks unto the Lord," and the choir sings "It is meet and right..." The hierarch now goes back into the sanctuary where the hypodeacons take the trikerion and dikerion and set them in their appointed place. The priests and hierarch together read the prayer, "It is meet and right to sing of Thee..."

After kissing the altar and bowing to the hierarch, the first deacon removes the asteriscus from the discus, with three fingers of his right hand holding the orarion, and when the hierarch says, "Sing, cry aloud, and shout, uttering the triumphal song," he touches the discus with the asteriscus from four sides in the Sign of the Cross (from the east, west, north and south), kisses the asteriscus, folds it, sets it on the left side of the altar above the Cross, and then together with the protodeacon kisses the altar and bows to the hierarch. The choir intones, "Holy, holy, holy, Lord of Sabaoth..."

The hierarch and priests together read the prayer, "And with these blessed po-

wers, O Master...", whereupon the protodeacon removes the mitre from the hierarch's head.

Holding his orarion in his right hand, the protodeacon points to the discus, as does the hierarch when he pronounces the words, "Take, eat..." He then points to the Chalice along with the hierarch as the later says, "Drink ye all of this..." As the hierarch continues, "Bringing before Thee Thine of Thine own..." the protodeacon takes the discus in his right hand and the Chalice in his left hand (holding it lower) and raises them over the antimension. The choir sings, "We sing to Thee..." and the hierarch and priests read the appointed prayers in secret.

With uplifted hands the hierarch prays in a subdued voice, "O gracious Lord, take not away from us Thy most Holy Spirit," (the priests recite the prayer secretly) three times, bowing on each occasion. The protodeacon says in a subdued voice (and the other deacons in secret), "Make me a clean heart..." after the first recitation of "O gracious Lord..." After the second he says, "Cast me not away from Thy presence..."

After "O gracious Lord..." is repeated for the third time the protodeacon points to the discus with his orarion and says, "Pray, holy Master, bless the Holy Bread," to which the hierarch re-

at which time it acquired the grandeur of appearance it still has today.

But the relics of the saints did not remain at rest even here. In our own century, this shrine—the holiest in the entire Baltic area—was taken into the heart of Russia, to Moscow, during the German invasion in 1915. The Orthodox people of Vilnius remember to this day the sorrow they felt at the departure of the holy relics and the joy at their triumphal return in 1946 to the Vilna Monastery of the Holy Spirit. The date of their return—July 13 (26)—has since then been celebrated in the monastery, especially the 30th anniversary of this wonderful event.

The year 1977 is the 630th year since the deaths of the Orthodox martyrs, and Christian minds spontaneously return over these six centuries, during which

generations of Christians have raised their voices in fervent devotion singing daily at the saints' reliquary: "Rejoice, holy martyrs, Antoniy, Ioann, and Evstafiy."

## NOTES

<sup>1</sup> From the akathistos to the holy martyrs.

<sup>2</sup> Pushuto, V. T., **Obrazovanie litovskogo gosudarstva** (The Founding of the Lithuanian State), Moscow, 1959.

<sup>3</sup> Gurevich, Ya. **Istoricheskaya khrestomatiya po russkoi istorii** (A Reader on Russian History), St. Petersburg, 1887.

<sup>4</sup> **Zhitie i stradanija svyatykh Vilenskikh mučenikov Antoniia, Ioanna i Evstafii** (The Life and Sufferings of the Holy Martyrs of Vilna, Antoniy, Ioann, and Evstafiy), compiled by Archpriest Konstantin Znosko, Warsaw, 1932.

<sup>5</sup> The last pagan high priest died in 1414—**Zhivopisnaya Rossiya** (Russia in Illustrations), ed. by P. P. Semyonov, St. Petersburg and Moscow, 1882, Vol. III, p. 32.

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sponds softly (and the priests in secret), "And make this Bread..." He then blesses the bread (usually only the Lamb) with his right hand. The protodeacon says "Amen"; thereupon he points to the Chalice with the words, "Pray, holy Master, bless the Chalice." The hierarch answers softly, "And what is in this Chalice..." accompanied in secret by the priests, whereupon he blesses the Chalice. The protodeacon again says, "Amen", and pointing to the discus and the Chalice, he continues, "Pray, holy Master, bless both." The hierarch answers aloud (and the priests silently), "Thou by Thy Holy Spirit..." and blesses the discus and the Chalice together. The deacon says "Amen" three times. All those in the sanctuary make prostrations. Turning to the hierarch, the protodeacon then says, "Remember us, holy Master"; all the deacons approach the hierarch and bow their heads, holding their oraria in their right hands with three fingers. The hierarch blesses them with both hands, pronouncing the words, "May, the Lord God remember you...", to which the protodeacon and all the deacons respond, "Amen."

The hierarch and the priests together recite the prayer, "That they may be to them that partake..." after which the choir intones, "To Thee we sing..." Then the protodeacon sets the mitre on the hierarch's head, the deacon hands him the censer, and the hierarch censens the Holy Gifts as he proclaims, "Especially our most holy... Virgin and Mother of God..." The hierarch hands the censer to the deacon, who censens the altar, the synthronon and the hierarch, each three times, then the priests and once again the altar as he stands to the right of the hierarch. After bowing to the hierarch from the eastern side of the altar the deacon withdraws. The hierarch and priests recite the prayer, "For St. John the Prophet..." [the Baptist] as the choir sings, "It is meet..." or the hymn in its stead.

At the conclusion of the hymn the protodeacon kisses the altar and the hierarch's hand, and facing west from the Holy Doors, he raises his right hand with the orarion and says aloud, "And each and all," which the choir in turn repeats. The hierarch says, "Among the

first remember, O Lord, our most blessed lord and father..."

The first priest continues, "And remember, O Lord, His Eminence (name) Metropolitan: (Archbishop, Bishop) of (title), whom do Thou preserve unto Thy Holy Church in peace, safety, honour and welfare, unto length of days rightly administering the Word of Thy Truth." He then approaches the hierarch, kisses his hand, his mitre, and once again his hand. The hierarch blesses him, saying, "The Lord remember thy priesthood (archpriesthood, etc.)..."

The protodeacon standing in the Holy Doors and facing the people, intones loudly: "Our Master, His Eminence (name) Metropolitan (Archbishop, Bishop) of (his diocese, title) (or Their Eminences/Graces, by name and title, if several hierarchs are officiating), offering (enters the sanctuary) these Holy Gifts (indicates the discus and Chalice) to the Lord our God (goes to the synthronon, makes the Sign of the Cross, makes one reverential bow and, after bowing to the hierarch, goes back to the Holy Doors and stands there): "For our great Master and Father, His Holiness: Patriarch Pimen of Moscow and All Russia, for Their Eminences the Metropolitans, Their Graces the Archbishops and Bishops, and for all members of the priesthood and monastic orders, for our God-protected country, for her rulers and armed forces, for peace throughout the world, for the good estate of the Holy Churches of God, for the salvation and help of those who work and serve zealously in the fear of God, for the healing of the sick, for the repose, release, blessed memory and remission of sins of all the Orthodox who have fallen asleep, for the salvation of those here assembled and those whose memory we keep, and for each and all" (he goes to the synthronon, crosses himself, bows once, then goes up to the hierarch, kisses his hand and says, *Eis polla eti, Despota*; the hierarch blesses him). The choir sings "And for each and all."

When the hierarch intones: "And grant that we may with one mouth... all those in the sanctuary bow to him in response to his blessing; the second deacon proceeds to the ambo through

the North Door, and after the hierarch blesses the people from the solea and the ecphonesis: "Let the mercy of our great God...", he recites the ektena: "Commemorating all the saints..."

There is a custom that when the hierarch reads the prayer: "Unto Thee we commit all our life..." the priest who is to preach the sermon, wearing his phelonion, goes up to the altar from the right, kisses the altar (the first priest hands the Cross lying on the right side of the altar to the hierarch), the Cross, and the hand of the hierarch blessing him, bows and withdraws. The first priest takes the Cross from the hierarch, and after kissing his hand, places it on the altar.

After the ektena the hierarch intones: "And count us worthy, O Lord...", whereupon the congregation sings the Lord's Prayer. The hierarch concludes, "For Thine is the Kingdom...", and the choir: "Amen." The hierarch then blesses the people with both hands and says, "Peace be with you all," the choir responds: "And with thy spirit."

The deacon standing on the solea says: "Bow down your heads to the Lord," and the choir says in response: "To Thee, O Lord."

Their heads inclined, the hierarch and the priests recite secretly the prayer, "We give thanks unto Thee..." The deacons gird their oraria crosswise. The hierarch intones the ecphonesis: "Through the bountiful grace..." and the choir responds, "Amen." Then the hierarch and the priests secretly recite the prayer, "Give heed, O Lord Jesus Christ our God..."

At the conclusion of the prayer the protodeacon removes the mitre from the hierarch's head; the hypodeacons place the small omophorion on the hierarch, close the Holy Doors and draw the curtain. The deacon standing on the ambo intones: "Let us give heed" and goes into the sanctuary.

After bowing three times along with the other officiants, the hierarch chants, "The holy things unto them that are holy," to which the choir responds, "One is Holy..." and then sings the Communion Verse of the day.

**Communion.** Standing at the hierarch's right hand, the protodeacon

says, "Pray, Master, break the Holy Lamb."

Hierarch: "The Lamb of God, breaks and divides..."

The protodeacon, indicating the Chalice with his orarion, says: "Fill the Holy Chalice, Master."

The hierarch puts the part of the Lamb bearing the inscription "Jesus" into the Chalice, saying, "The fullness of the Holy Spirit." The protodeacon responds, "Amen," and taking the "warmth", says, "Bless, holy Master, the warmth." The hierarch does so saying: "Blessed is the fervour of Thy holy things..." and the protodeacon: "Amen." Pouring the water crosswise into the Chalice, he continues, "The fervour of faith, full of the Holy Spirit. Amen."

The hierarch now breaks up the part of the Lamb marked "Christ" into as many pieces as there are officiants receiving Communion. Meanwhile the protodeacon and the other deacons stand between the synthronon and the altar and kiss each other on the right shoulder; customarily the eldest deacon says, "Christ is in our midst", and the younger deacons respond, "He is, and will always be". Turning to the other officiants, the hierarch says, "Forgive me, brethren and concelebrants", to which the others respond with a bow, saying, "God forgives thee, holy Master, forgive us, too, holy Master, and bless us". The hierarch blesses them, bows before the altar with the words, "Lo, I draw near unto the Immortal King, our God," and then takes a particle of the Holy Body of our Lord, saying together with the other officiants: "I believe and confess O Lord..." He partakes of the Holy Body and then the Blood of the Lord.

As the hierarch drinks from the Chalice the protodeacon usually chants: "Amen, Amen, Amen" (or "In the Name of the Father, and of the Son, and of the Holy Spirit"; or "Glory to Thee, O God" three times), *Eis polla eti, despota*. Then turning to the priests and deacons, he says: "Archimandrites, archpriests... priests and deacons, draw near." All approach the hierarch from the left side of the altar, repeating the words, "Lo, I draw nigh..." and "Im-



part unto me..." and partake of the Holy Body and Blood of our Lord reverentially and attentively.

In partaking of the Body of our Lord the priests move alongside the altar (under no circumstances behind the officiants), across the synthronon, to the right side of the altar, where they receive the Body over the altar. The deacons partake of the Body on the left side of the altar. The priests receive the Holy Blood from the hierarch on the right side of the altar, the deacons — usually from the first priest, or the hierarch himself, as he wills. The newly-ordained deacons and priests partake of Communion first (usually a deacon receives Communion after the protodeacon, and a priest after the first priest).

After the members of the clergy have received Communion one of the priests divides the portions of the Lamb marked NI and KA and drops them into the Chalice for the Communion of the laity.

Standing on the right side of the altar, the hierarch recites the prayer, "We thank Thee, Lord, Lover of mankind...", receives the prosphora, partakes of the antidoron and the "warmth", washes his hands and lips, and reads the thanksgiving prayers (usually alone). The one who hands the "warmth" to him should place the ladle on the plate in such a way that it is easy for the hierarch to take it in his hand, namely, he should set the prosphora on his right, and the antidoron on top of the prosphora; he sets the ladle to the left, with the handle also turned to the left.

When the hierarch has read the thanksgiving prayers, all those in the sanctuary come up to receive his blessing.

At the end of the sermon or the singing of the choir, the candle- and crozier-bearers stand in their appointed places; the hypodeacons with the dikerion and trikerion come out onto the ambo. The Holy Doors are opened and the hierarch, after putting on his mitre, hands the Chalice to the protodeacon, who kisses the hierarch's hand, stands in the Holy Doors and announces: "With faith and in the fear of God draw near." The choir responds,

"Blessed is He that cometh in the Name of the Lord."

Those among the congregation who wish to communicate draw near, and the hierarch takes the Chalice and administers Communion at the edge of the ambo while the choir sings: "Receive ye the Body of Christ..."

Then the hierarch sets the Holy Chalice down on the altar, once again goes to the solea, receives the dikerion and trikerion from the hypodeacons and blesses the people with the words: "O God, save Thy people..." The choir sings, "Eis polla..." and "We have seen the true light..." At this point one of the priests puts the remaining particles from the discus into the Chalice, secretly reading the appointed prayers. He also places the asteriscus and one of the veils over the discus and the other over the Chalice.

Standing by the altar, the hierarch takes the censer from the deacon and censens the Holy Gifts, softly intoning, "Set up Thyself, O God, above the heavens, and Thy glory above all the earth." Thereupon he gives the censer back to the deacon, and the discus with the asteriscus and the veil to the protodeacon who, preceded by the deacon censening the discus, carries it to the prothesis. The hierarch takes the Chalice with the veil saying "Blessed is our God" (softly). After kissing the hierarch's hand, the first priest takes the Chalice from him with both hands and goes to the Holy Doors, where he lifts the Chalice up and intones: "Always, now and forever and world without end." Then he goes to the prothesis, where the deacon censens the Chalice. The choir sings, "Amen. Let our mouth be filled with Thy praise..." After the Chalice has been set on the prothesis the Holy Gifts are covered with the aer; the first priest censens them and lights a candle before them.

**The Conclusion of the Liturgy.** After a reverential bow to the east and bowing to the hierarch, the protodeacon leaves the sanctuary through the North Door and recites the ektena: "We who have duly received these divine... mysteries..." (if there is a newly-ordained deacon, he says the ektena having come out to the solea with the protodeacon)

During the *ektene* the hierarch and the priests fold the *antimension*; the first priest hands the *Altar Gospel* to the hierarch from the *synthronon* side (sometimes the second priest hands him the other, smaller Gospel); the latter makes the Sign of the Cross over the *antimension* with the Book while intoning: "For Thou art our hallowing." He then kisses the Gospel and places it on the *antimension*, the choir chants: "Amen". The hierarch: "Let us go forth in peace," and the choir: "In the Name of the Lord."

A junior priest (a newly-ordained priest if there be one) kisses the altar, bows and receives the hierarch's blessing, then exits from the sanctuary through the Holy Doors and stands below the *ambo*, facing the altar. The *protodeacon* or the newly-ordained deacon says: "Let us pray to the Lord", and the choir: "Lord, have mercy." The priest now reads the Prayer Before the *Ambo*: "Thou Who dost bless them that bless Thee..." (during full Liturgy, but at the Liturgy of the Presanctified—"O Master omnipotent..."). During the reading of the prayer the *protodeacon* or the newly-ordained deacon stands before the icon of the Saviour, his right hand with the oration raised.

After a reverential bow to the east, the deacon stands on the left of the altar, places his hands crosswise on the edge of the altar and lowers his head upon them. The hierarch blesses him and reads the final prayer over his head: "While partaking of the Holy Gifts..."; "Thou Who art the fulfilment of the Law and of the Prophets (at the Liturgy of St. John Chrysostom; at St. Basil's—"Finished and perfected..."; at the Liturgy of the Presanctified—"O Lord our God..."). The deacon crosses himself, kisses the altar, and after bowing to the hierarch, withdraws to the *prothesis* and there consumes the Holy Gifts.

At the end of the Prayer Before the *Ambo* the *protodeacon* and the newly-ordained deacon enter the sanctuary through the South Door and go to the *synthronon*, cross themselves and bow; the priest who read the prayer enters the sanctuary through the Holy Doors,

kisses the altar, stands last on the left side and bows to the hierarch along with the *protodeacon* and the deacon. The choir: "Blessed be the Name of the Lord..."

Standing in the Holy Doors, the hierarch now blesses the congregation with both hands, saying, "The blessing of the Lord be upon you..." and the choir responds, "Amen". Turning to the east, the hierarch says, "Glory be unto Thee, O Christ our God," and the choir: "Glory be to the Father... Both now...", "Lord, have mercy upon us" (three times), and then "Pray, Master, bid a blessing".

Facing the people, the hierarch pronounces the Dismissal, and having blessed the congregation with the *dike-rion* and *trikerion*, re-enters the sanctuary and kisses the altar; the *hypodeacons* start divesting him (in front of the altar or to the right while the choir sings "*Eis polla...*" and "*Unto length of days...*": "Our great Lord and Father..." and the priests, after kissing the altar and bowing to the hierarch, also take off their vestments).

After placing the *trikerion* and *dike-rion* in their proper place, the *hypodeacons* remove the hierarch's vestments and place them on a tray. Meanwhile the *protodeacon* reads the appointed prayers ("Lord, now lettest Thou Thy servant...", the *troparia*, etc.). The hierarch pronounces the Lesser Dismissal. The *hypodeacons* hand the hierarch his cross and *panagia*, mantle and *epanokamelaukion*, and his rosary. After the Lesser Dismissal the hierarch blesses all those in the sanctuary and goes out onto the *solea* through the Holy Doors. The bearer hands the bishop his *crozier*, whereupon the hierarch bows before the icons of the Saviour and the Mother of God. The choir sings: "*Ton despotin...*" The hierarch then blesses the people from the *ambo*, then blesses each person individually from the *ambo* or from the *dais*.

After the benediction the hierarch proceeds to the western doors and goes out to the *narthex*; standing on the eagle and facing east, he hands his *crozier* to the bearer, while the *hypodeacons* remove his mantle.



THE EAGLE.\* The eagle is laid under the feet of the hierarch in such a way that the head of the eagle is facing the same direction as the hierarch. Within the sanctuary the hypodeacons place the eagle; on the solea and other places the crozier-bearer is responsible for the placing.

Before the hierarch enters the church the crozier-bearer lays the eagles on the solea in front of the Holy Doors, before the icons of the Saviour and the Mother of God, before the patronal icon or the festal icon, before the ambo and at the narthex door, where the hierarch will be met.

After the welcome, when the hierarch has proceeded to the ambo, the crozier-bearer takes the eagle at the narthex door and places it on the dais; when the hierarch goes up to the solea, the crozier-bearer removes the eagle from the place where the hierarch was standing and places it at the edge of the ambo, the head turned west. When the hierarch goes to the dais, the candle-bearer removes the eagles from the ambo and the solea.

Before the Lesser Entrance the hypodeacons place eagles in the sanctuary round the altar and halfway between the prothesis and the altar. During the Lesser Entrance the crozier-bearer lays one eagle at the edge of the ambo with the head of the eagle turned west, and another between the Holy Doors and the ambo (turned east); he removes them after the hierarch's prayer, "Look down from Heaven, O God..."

After the hierarch has censed the sanctuary, the hypodeacons remove the eagles, leaving two or three in front of the altar and laying one in the synthronon. During the reading of the Gospel an eagle is placed on the solea before the lectern. Before the singing of the Cherubical Hymn eagles are laid at the Holy Doors, before the prothesis and opposite the front left corner of

the altar (before the cathedra\*) if ordination into the priesthood is to take place; after the candidate for the priesthood goes round the altar and the cathedra is removed, this eagle is taken away and laid at the front right corner of the altar.

During the Cherubical Hymn the eagle lying at the Holy Doors is moved one or two steps to the west for the Communion of the hierarch and then for the blessing of the congregation with the trikerion and dikerion.

When the words "Let us love one another" are spoken an eagle is laid at the front right corner of the altar, and while the hierarch is standing on this eagle, the one in front of the altar is removed. At the end of the Creed an eagle is placed at the edge of the ambo; during the ecphonesis: "And the mercies of our great God and Saviour..." at the Holy Doors; the same holds for the singing of the Lord's Prayer. (After the ecphonesis: "Let the mercy of our great God..." an eagle is laid at the front left corner of the altar, before the cathedra, if an ordination to the diaconate is to take place; after the candidate goes round the altar and the cathedra is removed, the eagle is taken away and laid at the front right corner of the altar).

Before the congregation receives Holy Communion an eagle is placed where the hierarch will administer the Sacrament. After the Prayer Before the Ambo eagles are laid in front of the Holy Doors (for the Dismissal and the hierarch's prayer upon leaving the sanctuary after divesting); at the edge of the ambo—for the blessing of the people; on the bottom step of the dais (usually at the edge of the ambo as well)—for the individual blessing of the congregation; and at the narthex door, where the hierarch's mantle is removed.

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\* A small rug representing an eagle flying over a city.

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\* Here, a seat for the hierarch by the front left corner of the altar, placed there when the candidate goes round the altar.



## “THEOLOGICAL STUDIES”, Vol. XV

Issue No. 15 of the Moscow Patriarchate's *Theological Studies* appeared in October 1976.

The first three articles are about the Blessed Augustine. The name of this outstanding Father of the Church in the 4th and 5th centuries is well known to the whole of Christendom (feast day, June 15), but he is particularly loved and admired in the West. Many of his works have been translated into Russian.

The article “The Blessed Augustine” (pp. 3-24) by Archbishop Pitirim of Volokolamsk describes the times in which Augustine lived, provides biographical information about him, and then carefully traces the path he followed, beset by many temptations, towards the correct understanding and confession of Christ. The second part of the article analyzes the famous *Augustini Confessiones*. The final section deals with his activities as Bishop of Hippo in the ancient Carthaginian Church.

The collection includes a Russian translation of Augustine's work *De rudibus catechizandis* (pp. 25-55), a treatise that expounds the fundamentals of Christian doctrine.

The short study by Metropolitan Antony of Minsk and Byelorussia entitled “The Blessed Augustine as a Catechist” (pp. 55-60) gives a clear and concise appraisal of his importance as a teacher of the Church.

Also published in this volume is Archpriest Aleksandr Derzhavin's († 1963) magistral thesis, “The Chetyi Minei of St. Dimitriy, Metropolitan of Rostov, as a Monument of Church History and Literature” (pp. 61-145). The editor says in his foreword that the dissertation is a piece of fundamental scholarship. The writer examined almost 200 *Lives* of the saints, indicating on each occasion the sources to which St. Dimitriy refers.

Dr. N. D. Uspensky, a professor at the Leningrad Theological Academy and a specialist in ecclesiastical history, has contributed a historical essay, “The Liturgy of the Presanctified” (pp. 146-184). It traces the genesis and development of this liturgy from the widespread practice of self-administering the Holy Communion in the Early Church (privately in the cell or at home using the reserved, presanctified Gifts). This form of Communion, which was originally individual, came, with the passage of time, to be used for everyone, particularly owing to the ban imposed by Ecumenical Councils on the celebration on ferial days of the full liturgy during Lent. The author shows how historical circumstances brought about changes in theological interpretation that affected the order of the Liturgy of the Presanctified.

Pages 185-256 contain a bibliography by Archpriest Anatoliy Prosvirnin, entitled “Athos and the Russian Church”. It contains a detailed list of Russian works (articles, monographs, travel notes, etc.) that are about Mount Athos or have some relevance to the subject.

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## John Meyendorff. CHRIST IN EASTERN CHRISTIAN THOUGHT

Originally published in Paris in 1969, then translated into English and Italian, this book by Archpriest John Meyendorff, an eminent ecclesiastical historian and theologian, has been republished by St. Vladimir's Seminary (Academy) Press (Autocephalous Orthodox Church in America) and partially revised and updated in the light of the recent studies and publications on the subject.

*Christ in Eastern Christian Thought* begins by reviewing Orthodox Christology in the 5th century (Chapter 1) and finishes by examining Christology in the late Byzantine Empire.

The study has as its object to show, on the one hand, the complete compatibility of the mediaeval Byzantine Christological tradition expressed in the “categories of thought” of that time with the Christological formulations of the New Testament (p. 10) and to reveal, on the other hand, that it provides the key to solving current problems posed in the search for “a new theology” (p. 11). The book is intended as a “historical study” (p. 209) which, in the author's opinion, does not prevent him from dealing directly with issues that have been recently discussed “especially among Roman Catholic theologians and historians of dogma” (p. 209). The author contrasts the view that “the so-called neo-Chalcedonian Christology” was not “a simple concession to Monophysitism” but a “fundamental option [the condemnation of the “Three Chapters”] rooted in basic theological and anthropological presuppositions” with the modern Western debates on the “orthodoxy” of Theodore of Mopsuestia, Nestorius, and the other representatives of Antiochene Christology, and on the supposed “Monophysitism” of Cyril of Alexandria and, consequently, of the Fifth Ecumenical Council (p. 209).

Chapter I—“Christology in the Fifth Century”—examines this century as a border-line in the history of Eastern Christian thought. The direct result of the Council of Chalcedon (A. D. 451) was to put an end to the existence of the Alexandrian and Antiochene theological schools as two independent centres of theological thought. An attempt was made to accomplish a “creative synthesis” (p. 14) between the theological traditions of Alexandria and Antioch. “It was no mere juxtaposition of opposing elements but the creation of a new line of thought, christened by modern Western writers, according to the expression of J. Lebon, ‘neo-Chalcedonism’” (p. 14). The author is opposed to the narrow interpretation of “neo-Chalcedonian” theology as unduly favouring the Alexandrian traditions of Cyril of Alexandria. On the contrary, the author notes, the new synthesis contains the ferment of developments that led to the Christological system of St. Maximus the Confessor, in which the positive elements of the Antiochene tradition gained their proper importance.

Chapter 2—“Chalcedonians and Monophysites”—examines the four basic theological



groups after Chalcedon. The author polemicalizes with Western historians who look upon the "neo-Chalcedonian" theology of that time as the source of "underlying Monophysitism" which, according to them, later dominated Byzantine Christianity.

Chapter 3—"The Origenist Crisis of the Sixth Century"—depicts the stormy epoch of controversies around the theology of Origen and Evagrius as the consequences of the Byzantine theologians' view, shared by the author, that Hellenism and the Gospel are incompatible.

Chapter 4—"God Suffered in the Flesh"—deals with the theopaschite\* controversies which came to an end when Emperor Justinian in 551 composed the "Confession of Faith" in which the theopaschite formulas are asserted as a criterion of Orthodoxy which J. Meyendorff considers "a real progress in Christology" (p. 89).

Chapter 5 by its title "Pseudo-Dionysius" shows that, in spite of his polemics with rationalism in Western historico-theological thought, the author is still bound to its aims and methods, adhering to the widespread hypothesis in the West on the "Corpus Areopagiticum".

In Chapter 6—"The Spiritual Writers: Salvation, Asceticism, and Deification"—the theological debates reviewed in the preceding chapters are brought into line with the spiritual experience of that time. Deification is described by the author as the patristic tradition of the Christian East as the final aim of the spiritual life which gives its mystical character to Byzantine spirituality (p. 128). The author rightly points out that unlike modern Western languages in which the word "mysticism" primarily has a subjectivist and emotional religious context, in patristic literature the union with God and the vision of light is a reality which is at the same time "fully objective, fully conscious, and fully personal" (p. 128).

In Chapter 7—"The Cosmic Dimension of Salvation: Maximus the Confessor"—the author speaks of St. Maximus the Confessor as "the real father of Byzantine theology" (p. 131). For seven centuries, the author notes, Origen was the only one who tried to construct a healthy system of Christian metaphysics. During the age of Justinian the scene was dominated by eminent Monophysite theologians (such as Severus of Antioch) while the Chalcedonian theologians (among whom there were no outstanding figures at the time), "were reduced for the most part to the role of apologists". Only St. Maximus the Confessor may be looked upon as a theologian who was capable of providing a complete system which "answered in a new way the problems posed by Origenism" (p. 131).

In Chapter 8—"An Effort at Systematization: St. John of Damascus"—the theological system of St. John of Damascus is defined as an essentially new stage in the development of Byzantine theology. Origen, Pseudo-Dionysius (as the author calls him) and St. Maximus the Confessor were the producers of "systems" of

theological thought. St. John of Damascus's system is of a different type: it is primarily a "school manual" and "was used as such throughout the Byzantine Middle Ages" (p. 153). St. John of Damascus's doctrine of the Incarnation is based on the Chalcedonian definition framed in a system of "terms and concepts that summarize the results of the theological developments of the sixth and seventh centuries" (p. 155). By quoting from the exegetic writings of St. John of Damascus, the author also shows how little Byzantine theology has in common with the attempts so widespread in modern Western theology to find "a human psychology" in Christ (p. 169). St. John of Damascus's doctrine of the Incarnation is closely bound with the idea of the deification of human nature. "In this way Orthodox Christology met, at the deepest level of spiritual experience, the ascetical doctrine of the desert Fathers and served as the ultimate criterion for the spirituality of the Christian East" (p. 172).

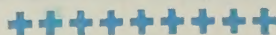
Chapter 9—"Vision of the Invisible: The Iconoclastic Crisis"—examines the debate which vexed Byzantium for over a century on the essence and meaning of the veneration of holy icons in connection with Christological problems. The importance given by the defenders of the veneration of icons to the doctrine of the Hypostatic Union proves, the author notes, that "the development of Christological thought in Byzantium from the fifth to the eighth century constitutes an inseparable and integral whole" (p. 192).

The last chapter, Chapter 10—"Christology in Late Byzantium" deals with the period from the ninth to the fifteenth century. The predominance of formal conservatism in official circles made the movement of Byzantine theological thought hardly perceptible "until the great theological crisis of the fourteenth century" (p. 193). Only monasticism continued to pose theological problems in connection with the idea of salvation "which were at the roots of the great Christological debates of preceding centuries" (p. 194). The chapter ends with an analysis of Palamite Christocentrism whose victory is defined by the author as "the triumph of the theology of the Incarnation" (p. 205).

The short "Conclusion" at the end of the book shows the points of contact between modern Western Christological thought and post-Chalcedonian Byzantine theology whose ecumenical significance, Archpriest John Meyendorff stresses, is very great.

As a whole the book which is a historical study in form but a polemical work in content is bound to arouse discussion. While opposing rationalism in theology, the author at times keeps within the bounds of rationalist historical-theological methods accepted in the West. As has been noted earlier, the chapter on Dionysius the Areopagite is an obvious example of this. At the same time, the wide scope of the studied material, the accuracy and clarity of the theological formulations make Archpriest John Meyendorff's work an outstanding landmark in modern and all previous studies of Byzantine theological thought.

\* Theopaschite (Gr. Theos — 'God'; pascho—suffer): the doctrine that God suffered on the Cross.







The Church of the Transfiguration (side-chapel dedicated to the Annunciation) in the settlement of Spas-Zagorye, Kaluga Diocese (left). The church dedicated to the Annunciation in the town of Borovsk, Kaluga Diocese



The Church of the Annunciation in the town of Meshchovsk, Kaluga Diocese



